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"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, OCTOBER 31, 1846. JOHN H. MORISON, EDITOR.

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For the Register.

MR. EDITOR,—While I feel not a little gratified by the complimentary terms in which in certain aspects your correspondent "N." speaks of my recent "statement," yet there are one or two principles advanced and advocated in the notice, bearing on the general laws of evidence in regard to subjects of this nature, on which I trust you will allow me to offer a few remarks. I ask the favor with the more freedom, as I have not the slightest wish to make your columns an arena for controversy in regard to the doctrines of Swedenborg or any other, but simply to explain what the writer, and probably most of his readers, must esteem as a very singular anomaly in the mental processes involved in the reception of this system as a whole. I ask it too, because it enables me to correct certain statements as to matters of fact which could not well remain as they are without a degree of injustice to individuals which I am sure the writer could not have intended. This, however, is incidental to my main design, which is to consider the soundness, in the abstract, of the chief objection urged against my pamphlet, and which bears equally against the doctrines it aims to support.

The writer observes;—"We cannot but think that Swedenborgianism, as exhibited by Prof. B., is very different from Swedenborgianism as taught by Swedenborg himself. Prof. B. has given only a very partial exhibition of the system. He has confined himself to its general principles. And if these general principles could be separated from *the details* of the system, we have no doubt that they would meet a far more general acceptance. But such a separation cannot be made. The details rest upon the same authority that lies at the foundation of the general principles. If we accept the one, we are compelled by consistency to accept the other. For the one as well as the other, flow from the spiritual illumination of Swedenborg. Now with regard to these details, we confess our inability to conceive how any cautious, any carefully-reasoning mind, can possibly believe in their verity." He then goes on to specify a number of items among these *details* that come before him in this revolting and incredible character, which it is not necessary here to repeat.

I am certainly obliged to the critic for the explicitness with which he has stated the ground of his objection, as it brings the matter directly to the true issue. His ground is, that the *details of a system are to be made the test by which to try the truth of its general principles.* Now I would respectfully submit whether this is not a complete reversal of all the laws of just reasoning. Is not every system, whether of religion or science, entitled to be tried by the fundamental principles on which it is affirmed to rest? Does not the Unitarian object to the Orthodox system of doctrine that in regard to the Trinity, for example, its fundamental principle involves the tenet of three Gods under the denomination of three persons in one God? Does he not, in like manner, object to the Orthodox doctrine of Atonement as implying a grievous error as to the very nature of the Divine attributes on which it professedly rests? Does he not say the same in regard to the doctrine of Justification by Faith alone? And so of the other leading items of their creed, does he not charge them all as founded upon a basis which his calm reason rejects as false? And does it abate at all the strength of his conviction on this head, that there may be incidental items in the *details* of the system to which he would assent? Does he ever think of making these items a standard by which the truth of the *general principles* of the system is to be judged? So on the other hand, if the *details* of his own system are, in particular points, arrayed offensively before him, does he not fall back upon what he deems the immovable rock of first principles and demand that they shall be encountered by the opponent and shown to be false?

If this then be admitted as a sound general procedure, why, I ask, should Swedenborg's case be an exception? Is it not due to his system, as well as to every other, to try it by its underlying psychological and entological principles? If these are *true*, and what are called its *details* flow by necessary and inevitable sequence from them—as the critic concedes that they do—by what law of logic are we at liberty to reject them, or to intimate that "a cautious and carefully reasoning mind" cannot possibly believe them? The writer of the notice of my work does not intimate that they are *not true*; indeed if he is sincere in giving it the credit he does as a somewhat able defence of Swedenborg's system, it must be from the evidence it presents in favor of their truth. Why then does he not meet my positions at the only point where objection or opposition can be of any avail? Is he not fairly bound to show, either that the principles are not sound, which would of course condemn the details, or, if he admits the principles and rejects the details, to evince that the details do not legitimately follow from the principles? I "confess my utter inability to conceive how any cautious and carefully reasoning mind" can possibly with fairness adopt any other mode of treating the subject.

The point at issue is evidently one of the utmost importance. It involves the question how far abstract truth can be ascertained by its own evidence, and how far it can be properly nullified by *apparent* errors opposed to established ideas. The truth of the Copernican system of Astronomy is now universally conceded, yet the time has been when it was deemed as much of an outrage upon popular belief as any thing in the details of Swedenborg's theology. I do not see but the principles of my reviewer would have fully justified the proscription of Galileo's contrary theory. I have been led to believe that any truth whatever, that has been clearly established as such, must stand good at all events, no matter with what previous notions it agrees or disagrees. The grand query, therefore, in the present case, is simply whether Swedenborg's fundamental positions in regard to the nature of God and the nature of man *are true*. This question the writer does not see fit to consider, and yet the tenor of his remarks goes to cast a marked odium upon those who have embraced the system as a whole, from their full conviction that *the principles necessitate the details*. Take for instance the case that he cites respecting Melancthon in the other world, who he says is presented by Swedenborg as clothed with a bear-skin and as dwelling in a cold, unfurnished stone-chamber. This like every thing else of the kind in the Memorable Relations is the result of a principle, viz., that the external *appearances* by which spirits are surrounded in the world of spirits are governed, according to the law of correspondences, by the internal state of their minds. Such appearances have of course nothing material about them, but are the spiritual outbirths of the interior man. Such is the fundamental principle. Let us now see its application to Melancthon. As every one's ruling love goes with him after death, and as Melancthon was during his life completely absorbed in the doctrine of justification by faith alone to the exclusion of charity, he continued in the same persuasion upon entering the other world, and this inward prompting put itself forth in appropriate corresponding acts. "Like one awaking out of sleep he instantly seated himself at his table and proceeded to write as usual concerning justification by faith alone, and so he continued for several days without writing a word concerning charity; this being perceived by the angels, he was questioned by messengers, why he did not write also concerning charity! He replied, that charity was in no respect a constituent of the Church, for that in case it should be received as such, man would ascribe to himself the merit of justification, and thereby of salvation, and thus would deprive faith of its spiritual essence." Being afterwards made to pass through several States, during which the furniture of his room vanished away, from the relation of the external to the internal, he finally "appeared in a rough hairy skin (nothing is said of a *bear's* skin), *inasmuch as faith without charity is cold.*" Such is the statement respecting this individual, and the question is, whether it contains any thing so revoltingly absurd when the fundamental principle on which it rests is understood, viz., that a man carries his dominant love with him into the other world, and that this is effigied in corresponding representative forms to which it gives rise by the very laws of intellectual beings?

So again the reviewer says,—"We are told that Calvin occupies a room with harlots, and preaches the doctrine of Predestination." The opponents of Swedenborg usually charge him with ascribing to the reformer a much less worthy object in frequenting this dubious company than were the design to preach to them the doctrine of Predestination. Swedenborg, however, does not say that he "occupies a room with harlots, where he preaches the doctrine of Predestination." After describing various changes of internal state, which in the other world are represented by apparent local removals, "he betook him to a certain house frequented by harlots, and there abode for some time. A "harlot" is a spiritual correspondent to *adulteration of doctrine*, and for this and no other reason is Calvin represented as being in such society, and the Scriptures abundantly warrant this symbolical use of the term. Did Calvin *adulterate* the doctrines of the Word during his life time? If so, and his *interior principles* went with him after death, is there any thing inconsistent in representing his state in the other world as Swedenborg has done? Is it not in perfect accordance with the general law which lies at the foundation of all his statements of this kind? Is that law sound or unsound? And are the receivers of his doctrines justly liable to the odium of believing incredible and preposterous things when no attempt is made to expose the fallacy of the foundation on which their faith reposes?

I will not pursue the examination of the other items of the details cited by the critic. They are all to be explained on the same general principles. When these principles are denied to be correct, I shall be ready to engage in the discussion. And so as to the *internal sense of the word.* This we contend is based upon the immutable psychological laws of our being, and we receive Swedenborg's interpretation because in the first place we are rationally assured of the existence of the law, and because, secondly, we believe he has given adequate evidence of being qualified to apply it.

"N," expresses his disappointment that I have passed by all objections that are raised against my favorite Teacher." "We hoped," he says, "that he would at least offer some plausible explanation of exceedingly offensive parts of Swedenborg's works on "Conjugial" and "Scortatory" love. A respect for our readers will not allow us to make quotations from these portions. But where numerous circumstances are gravely specified, as justifying a violation of the laws of chastity, and unfaithfulness to the marriage covenant; and when we are taught that concubinage is allowed even in the heavens, we are free to say, that neither the reasonings of Prof. B. nor those of any other man, can be sufficient to overcome our objections, arising from the *morale* of this New Jerusalem Christianity."

This is a very serious charge, and if well founded may justly give any man pause before yielding assent to the system, although it is still possible that it may be to embrace truths of which the mind may as well be assured as that such teachings are false, and these truths must continue to be held as truths, whatever may become of the errors. But the writer can scarcely need to be informed that those whom he would call Swedenborgians do by no means admit the truth of their charges, and they refer for indication to the very work itself, *read entire*, on which they are founded. And even that work contains not the slightest warrant for the assertion, that "concubinage is allowed in the heavens." And I appeal to the writer's moral sense, whether he can feel at ease under the assurance that he has attributed to Swedenborg a tenet which he never taught.

But I cannot reasonably ask for the space which would be requisite for a full canvassing of the grounds on which I, in common with multitudes of others, have cordially embrace these doctrines, notwithstanding the objections drawn from the *details* which the reviewer thinks ought to preponderate against them. Our position is, that the great truths, which form the groundwork of the system, are truths of such an order that although they are self-evidenced when clearly apprehended, yet are of such a nature as to transcend the reach of the unassisted human facilities. They must therefore have been supernaturally imparted to Swedenborg, and that too for a *reason* in the Divine Mind which is inconsistent with the idea of their beings mixed up with such falsities and absurdities as are generally attributed to them. As this is our ground, is it unreasonable to demand that we should be met upon this ground by our opponents?

Very respectfully, yours, &c.

GEORGE BUSH.

New York, Oct. 12, 1846.

For the Register.

Enclosed is an account from the Providence Journal, of the re-opening of the Westminster Church. The repairs alluded to were made by the Society chiefly from the necessity of doing something to improve the appearance of the interior walls, which had become so cracked and dingy as to require either new plastering or a thorough mending and painting. By a strong cement the cracks have been filled, and the painting has been done in such a manner as to give the edifice a singular beauty.

The expense of all that has been done exceeds two thousand dollars, and was raised by voluntary subscription before the work was commenced. The Society is entirely free from debt. Its members within a year have paid for these repairs and for the use of the Mission chapel here not far from four thousand dollas.

The Society was incorporated in 1828, in which year Rev. F. A. Farley was ordained its pastor. He remained thirteen years, when he was succeeded (1841) by the present minister. The church-edifice was completed in 1829. The early trials, which the people encountered on account of too sanguine hopes and the calamitous state of the national finances, have been nobly met, and then as now they have not spared of their substance to sustain with honor the institutions of religion. In Mr Osgood's discourse on the occasion of returning to the church, reference was made to the past history, present aspects and future prospects of the society. Kindly allusion was also made to the former pastor, whose success in his new relations had the cordial congratulation of this people, and whose recent bereavement had been regarded by them with tender sympathy.

The Sunday School is of good numbers and interest. The choir is attentive and efficient.—The people have shown their regard for public worship by continuing to attend the services in such full ranks during the warm season in which they have been held in the lecture room.

RE-OPENING OF THE WESTMINSTER CHAPEL.

Divine service was resumed in this Church last Sunday, after an interval of three months, during which the congregation worshipped in their lecture room.

During that time, the house has been thoroughly repaired, carpeted and lighted anew.

The interior has been painted in fresco from designs furnished by Mr Henry Dieffenbach, and the work executed by him and his assistants.—In the opinion of all who have expressed themselves upon the subject, a very chaste and beautiful effect has been produced. No glaring colors have been used, but only neutral tints like light and shade.

In the design of the artist, the Ionic order, copied from the Erectheum, has been faithfully carried out. The entablature has been carried round the side walls, and panels and pilasters have been executed with singular boldness and finish. The ceiling is painted in panels, enriched with beautiful arabesques. The pulpit-end of the Church is such as well becomes a Christian temple, suggesting thoughts and feeling that embrace the essential truths and graces of Christianity. Over the pulpit, on the frieze of the apsis of semicircular recess, the dome of which presents rich arabesques, appears the inscription in the words of our Saviour, "This is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent."—Beneath this stands, as in the back ground of an interior recess, the cross, that emblem of Christianity in its sacrificial love and triumphant faith. Between the exterior columns of the apsis and the side wall, mid way on either side, appear niches containing on the one hand a representation of St. Paul, and on the other hand, St. John. These appear as marble statues, and are executed with great excellence. Beneath each, stands an inscription in the language of the character represented, and embodying his characteristic sentiment. Beneath Paul, "Where the Spirit of the Lord is, there is liberty;" beneath John, "He that loveth not, knoweth not God, for God is love." The figures are from Thorwaldsen's statues in the Lutheran Cathedral at Copenhagen, and were taken from drawings in the possession of Brown University.

We might speak of other details of the work in the interior. But we forbear. Justice to the artist moves us to say, that all who would appreciate his ability, the compass of his architectural knowledge, the chasteness of his taste and the skill of his pencil, will be able to do so, by comparing his designs for the Westminster Church with those for the First Baptist, and seeing the readiness with which he adapts his plans alike to the Greek and the Roman orders.

We are aware, that objections may be entertained to the use of fresco-painting in Churches. The moral objection, that it countenances deception by its illusive perspective, is futile, for the painting is not put before the eye as any thing but what it is, and thus there is no attempt to falsify. It is *real* painting, and no more is claimed for it. Those persons who, like the severe school of English architects, object to all imitation on religious edifices, are at liberty to object to fresco painting. But in this country their ideas cannot be carried out. They condemn alike stained wood, lathe and plaster pillars, colored stucco, and the whole array of imitation. We admire as much as Welby Pugin and his school can do the ancient Church, whether in town or village, which is just what it seems, oak, stone, and nothing more or less. But we see no such edifices here. Even stately Trinity Church in New York does not afford to construct her beautiful ceilings of any costlier material than lathe and plaster painted in fresco to look like stone. Imitation is the order of the day, and is not to be objected to so long as nothing more is claimed for it than what it really is, and the work is executed so as to be pleasing to the eye and impressive to the mind. Such seems to be the opinion of all classes of Christians now, as their edifices for worship are constantly indicating.

The beauty of an edifice by no means proves the reverence of the worshipers, we know well. Yet, we are not disposed to believe the mass of Christendom, in the days of the Fathers and now, so much in error, in their views, as would be implied by making the place of worship a mere lecture room, and considering it altogether unimportant what its architecture may be or what associations its walls present. Modern radicalism has not monopolized the whole of human wisdom.

SHORT PASSAGES.

Do not torment your pupil with a thousand tongues. The mere learning of languages is like expending one's money in the purchase of fine purses, or learning the Paternoster in every tongue, but never praying with it. [Jean Paul.

SEWING. Most of the finger-works, whereby the female quicksilver is made stationary, bring with them this mischief—the mind, remaining idle, either grows rusty with dulness, or is given over to the circling maze of fancy where wave succeeds to wave. Sewing and knitting needles, for instance, keep open the wounds of disappointed love longer than all the romances in the world, they are thorns which prick through the drooping roses. But give the young girl such an occupation as young men generally have, which shall require a new thought every minute, and the old one cannot be continually raying up and glaring before her. Especially, change of employment contributes to heal woman's heart, constant progress in some one thing, man's. [Ibid.

Truthfulness is not so much a branch as a blossom of moral, manly strength. The weak, whether they will or not, must lie. As respects children, for the first five years, they utter neither truth nor falsehood—they only speak. [Ibid.

There is a wonderful consolation for the heart in the contemplation of Nature. I have long watched a hedge sparrow, as, in the shelter of a gooseberry bush, it wove together its little nest of straw, and at last took possession of it; some days ago I visited the dear bird. It was hatching, and not far off, its mate sang out from the boughs its plaasant song. When the dreadful storm arose last night, and ragel on with increasing violence, I thought anxously of the bird's nest. It was built on such feeble twigs that a gust of wind could have blewn it down. With a sorrowful heart, I hastened there early in the morning, and behold, though the storm had broken several boughs from our fruit trees close by, the nest stood unharmed, but the motherly hedge-sparrow spread her wings still closer and warmer over the young brood, while her mate sung out a song of jubilee, and soared thankfully up to the unclouded sky. "Oh thou Almighty," prayed I under the morning Heaven, "Dost thou not shew me clearly that thou guardest those most carefully whom we imagine most deserted! The props of our happiness are also frail, and many storms threaten our poor life, but as thou didst shelter and protect the little nest in the tempestuous night—so canst thou preserve us, and provide us a refuge!" [From the German.

In a controversy between two clerical disputants, the one quoted as an authority on his side a passage of worse than doubtful genuineness. "Do you not know," asked the other, "that passage to be a forgery?" "Yes, *I* do," was the incautious reply; "but I did not know that *you* did." Few would so candidly confess—perhaps not so few would secretly practice—a trick like this. [Hodgson.

Is not this (that words shall be the express image of the soul they came from) the end of all speaking, and wagging of the tongue in every conceivable sort, except the false and accursed sorts? . . . . . Art of speech? The art of speech, I take it, will first of all be the art of having something genuine to speak! Into what strange regions has it carried us, that same sublime "Art," taken up otherwise! One of the saddest bewilderments, when I look at all the bearings of it, nay properly the fountain of all the sad bewilderments under which poor mortals, painfully somnambulate in these generations. "I have made an excellent speech about it, written an excellent book about it," and there an end. How much better hadst thou done a moderately good deed about it, and not had any thing to speak at all! He who is about *doing* some mute veracity, has a right to be heard speaking, and consulting of the doing of it; and properly no other has. The light of a man shining all as a paltry phosphorescence on the surface of him, leaving the interior dark, chaotic, sordid, dead-alive,—was once regarded as a most mournful phenomenon.

False speech is probably capable of being the falsest and most accused of all things. False speech; so false that it has not even the veracity to know that it is false,—as the poor commonplace *liar* still does! I have heard speakers who gave rise to thoughts in me *they* were little dreaming of suggesting! Is man, then, no longer an "Incarnate Word" as Novalis calls him,—sent into this world to utter out of him, and by all means to make audible and visible what of *God's* message he has; sent hither and made alive even for that, and for no other definable object? Is there no sacredness, then, any longer in the miraculous tongue of man? Is his head become a wretched cracked pitcher, on which you jingle to frighten crows, and make bees hive? He fills me with terror, this two-legged rhetorical phantasm! [Carlyle. Oliver Cromwell's Letters and Speeches.

MIGHT AND RIGHT. An Oration delivered before the Erosophian Adelphi of Waterville College, August 12, 1846. By E. H. Chapin.

We heard much, at the time it was delivered, of this Oration, and now on reading can understand how it should have been exceedingly effective. It is plainly written for delivery, and therefore cannot do full justice to itself by the fireside. But it contains truths powerfully stated, which cannot be too often or too forcibly impressed on young men, who are so soon to guide the destiny of the republic. The Oration takes a large and generous view of the calling and aim of the scholar.

It speaks, *first*, of the different ideas of might in different ages; *secondly*, of power as it is practically developed in the present period. Under this head is a vivid and discriminating picture of the money power.

"It fans its way through the winds of ocean, tramples its hoarse surges, and mingles them with flakes of fire. Civilization follows in its path. It achieves grander victories, it weaves more durable trophies, it holds wider sway than the conqueror. His name becomes tainted, and his monuments crumble; but labor converts his red battle-fields into gardens, and erects monuments significant of better things. It rides in a chariot driven by the wind. It writes with the lightning. It sits crowned as a queen in a thousand cities, and sends up its roar of triumph from a million wheels. It glistens in the fabrics of the loom, it rings and sparkles from the steely hammer, it glows in shapes of beauty, it speaks in words of power, it makes the sinewy arm strong with liberty, the poor man's heart rich with content, and crowns the swarthy and sweaty brow with honor, and dignity, and peace."

In the third place it speaks of the scholar's opportunity for affecting the practical identity of Might and Right, and, therefore, his obligation to do so.

THE DYING MOZART.

Welfang Mozart, the Great German composer, died at Vienna in the year 1691. There is something strikingly beautiful and touching in the circumstances of his death. "His sweetest song was the last he sung;" the "*Requiem.*" He had been employed upon this exquisite piece for several weeks, his soul filled with inspirations of richest melody, and already claiming kindred with immortality. After giving it its last touch, and breathing into it that undying spirit of song which was to consecrate it through all time, as his "cycnean strain," he fell into a gentle and quiet slumber. At length the light footsteps of his daughter Emilie awoke him. "Come hither," said he, "my Emilie; my task is done—the Requiem—*my* Requiem—is finished." "Say not so, dear father," said the gentle girl, interrupting him as tears stood in her eyes: "You must be better—you look better, for even now your cheek has a glow upon it. I am sure we will nurse you well again; let me bring you something refreshing." Do not deceive yourself, my love," said the dying father; "this wasted form can never be restored by human aid. From heaven's mercy alone do I look for aid, in this my dying hour. You spoke of refreshment, my Emilie—take these, my last notes—sit down to my piano here—sing with them the hymn of your sainted mother. Let me once more hear those tones which have been so long my solacement and delight." Emilie obeyed, and with a voice enriched with tenderest emotion, sung the following stanzas:—

Spirit, thy labor is over!
Thy term of probation is run,
Thy steps are now bound for the untrodden shore,
And the race of immortals begun.

Spirit! look not on the strife
Or the pleasures of earth with regret,
Pause not on the threshold of limitless life,
To mourn for the day that is set.

Spirit! no fetters can bind,
No wicked have power to molest;
There the weary, like thee—the wretched shall find
A haven, a mansion of rest.

Spirit! how bright is the road
For which thou art now on the wing!
Thy home it will be, with thy Savior and God,
Their loud hallelujah to sing.

As she concluded, she dwelt for a moment upon the low, melancholy notes of the piece, and then, turning from the instrument, looked in silence for the approving smile of her father. It was the still, passionless smile which the rapt and joyous spirit had left—with the seal of death upon those features.

PRETTY THINGS.

I am tormented with the desire of preaching better than I can.

But I have no wish to make fine, pretty sermons. Prettiness is well enough when prettiness is in place. I like to see a pretty child, a pretty flower; but in a sermon, prettiness is out of place. To my ear, it would be any thing but commendation, should it be said to me, "You have given us a pretty sermon." If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him, "Tut, man, you care more for your vanity than for my hanging. Put yourself in my place—speak in view of the gallows, and you will tell your story plainly and earnestly." I have no objection to a lady winding a sword with ribands, and studding it with roses, when she presents it to her hero lover; but in the day of battle he will tear away the ornaments, and use a naked edge on the enemy. [Rev. Robert Hall.

Lord, this day I disputed with myself, whether or no I had said my prayers this morning; and I could not call to mind any remarkable passage, whence I could certainly conclude that I had offered my prayers unto thee. Frozen affections, which left no spark of remembrance behind them! Yet at last, I hardly recovered one token, whence I was assured that I had said my prayers. It seems I had said them, and only said them, rather by heart than with my heart. Can I hope that thou wouldst remember my prayers, when I had almost forgotten that I had prayed? Or rather, have I not cause to fear that thou rememberest my prayers too well, to punish the coldness and badness of them? Alas! are not devotions thus done, in effect left undone? Well did Jacob advise his sons, at their second going into Egypt, to take double money in their hands; peradventure, it was an oversight. So, Lord, I come with my second morning sacrifice; be pleased to accept it, which I desire and endeavor to present with a little better devotion than I did the former. [Fuller.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. Ps. cxiii. 2.

They who bring the whole of their conduct, their deeds, and their words, the glances of their eye, all the inward workings of their affections, and examine them by the pure and straight rule of Divine law, so as to perceive how many and how great errors attend every most cautious day; and they who feel how wavering and weak their faith is, how luke-warm at least, if not how cold, their piety and charity, how ardent their love of this world still continues, how untamed the flesh, how unguarded the senses, how unbridled the affections, how attentive their hearts to trifles, while in prayer so light and so wandering;—they, I say, who perceive and reflect on this, with what poignant grief, with what overwhelming shame, must they be seized, and how earnestly and how justly will they cry out, "If thou, Lord, shouldst mark iniquity, who could stand?" [Leighton.

In an interesting pamphlet by W. B. Hodgson, L. L. D., is the following statement.

"The Liverpool Mechanics' Institution was established on the 8th June 1825. The foundation-stone of the present building was laid by Lord Brougham on the 20th July, 1835; the building was opened on the 15th September, 1837, on which occasion an address was delivered by Thomas Wyse, Esq., M. P. The Girls' School was established on the 29th January, 1844, when the Earl of Sefton presided, and Mr Wyse delivered an address. The Institution embraces three Day Schools, Evening Schools, a Library, and Public Lectures. It affords instruction daily to about 1700 persons; in the Lower School to 700; in the High School to 250; in the Girls' School to 300; in the Infants' School to 50; in the Evening School to 400. The Library contains 13,000 volumes; has about 1000 readers, and an average daily circulation of above 200 volumes. The Lectures, delivered twice in each week, are attended by audiences varying from 700 to 1500. The Lecture-Room is provided with a powerful Organ; there is a Museum of considerable size; and the Sculpture Gallery contains a most extensive collection of casts of ancient and modern art. The number of members and subscribers is in all (according to last Report) 3763; the teachers and officers are 71 in number, and the annual income is above £9000."

"The Mental Improvement Society is open to members of the Mechanics' Institution above the age of sixteen years. Its number is limited to fifty; its sessions last from October to May; its meetings are held every Friday evening, from half-past seven to ten; every alternate Friday evening is devoted to the discussion of some literary, historical, philosophical, or commercial question; the intervening Friday is occupied with conversations, reviews of interesting works in English and other languages, criticisms on the members' essays, recitations, &c. &c. The annual admission of poor youths to the privileges of the evening schools and library of the institution, in terms of the rule which entitles every member to nominate one such youth for the sum of ten shillings and sixpence per annum."

From Dr. Hodgson's excellent address delivered to this society for mutual improvement we make a single extract:

"What can seem more truly distinct than our intellectual and moral powers? We think we apprehend each clearly, and can define each exactly. Do we not, further, hear every day of persons who are said to be clever, but dishonest,—foolish, but upright? What can be more sure? Nay, some go so far as to believe that the ratio between them is that of an inverse proportion. The sun of knowledge is often thought "to corrupt while it illuminates." Imbeciles have consoled, almost congratulated, themselves in their dulness, from the notion that genius and immorality have some inscrutable but close connexion. Religious poets, too, have contrasted brilliant, but sceptical, Frenchmen with unlettered, but pious, cottagers, till learning and infidelity have been almost identified in the panic-struck imagination of the vulgar. But not the less true is it that the highest intellect *must* have moral clearness; that true moral insight *must* have intellectual power. The devotion of which ignorance is the mother, is a devotion well worthy of its parentage; and the religion of a Newton must transcend that of a boor, aye, even though the same form of syllables embraced the creed of both. "Knowledge is the wing wherewith we fly to heaven;" and the talent that allies itself with the impure is but a low and spurious faculty, differing from true genius as does the lustre of putrescence from the glories of the day. Errors of the understanding are too frequently rooted in a perverse heart, and soundness and comprehensiveness of thought are the best fruits of an unpolluted life. In the cloudless, transparent ether of the pure and peaceful soul, philosophic truth shows most distinctly; and in him who knows—not this or that language, this or that science, or shred of truth—but his own nature, and its manifold relations to the universe, and to the author alike of him and of it, virtue is neither an inference nor an instinct, but an indwelling, all-pervading, all-controlling spirit, in which all powers of thought, and, fee'ing, and imagination are blended, and become as one."

SOMETHING NEW IN A PRAYER MEETING.

A very pleasant incident took place at our prayer meeting the other evening. Our little number had come together as usual, and our pastor had commenced the exercises, when a stranger entered and took his seat. He was an elderly gentleman, and looked as if he might perhaps be a clergymen, but no one knew him. At the close of the meeting, our pastor made the usual request of the brethren to make remarks, and this stranger rose. He said he ought to apologize perhaps, for intruding himself upon us, as he was an entire stranger, and as he belonged to a different order from ours, (Episcopal.) He had walked out, however, in the evening, and finding the vestry open, and that there was to be a meeting for prayer, he had ventured in. He then spoke to us of the sympathy which Christians ought always to feel in each other—referred to John Newton, Leigh Richmond, &., whose works were very dear to us, and then led us in a very fervent prayer.—You do not know, Messrs. Editors, how much this incident encouraged us. In the city, I suppose, such things are very common, but not so among us. It is too apt to be the case, that when professing Christians leave home for the country, they seem to leave a part, at any rate, of their religion behind them; I mean that part which leads them to the social prayer meeting. I wish very much that our little circle could often be visited by such friends as we saw the other evening. We were greatly refreshed and encouraged by his sympathy and good counsel.—Our little country churches greatly need the aid which may thus be given by professing Christians who come among us from abroad.

A COUNTRY CHURCH MEMBER.

[Boston Recorder.

THE SABBATH.

There is a holy calmness in the sacred rest of the Sabbath breathed upon the devotional soul; a divine peace which nothing else on earth can awaken; it is a holy resignation of feelings, which the brightest and most splendid scenes of human pride cannot impart, nor can the deepest shades of desolation destroy it. It charms the thoughts from vain sublunary things, soothes them into seriousness, and gently draws them upward to the source of all Holiness. It is like the refreshing touch of the breeze, or like the cool, pure water of the fountain, to the weary, fainting traveller. It is indeed, a day of rest to the soul—an ineffable communion with the Most High. With its first dawning beam there is a depth of composure and a holiness of aspect poured upon the face of creation, and the heart of the devotional man meets and mingles with these unutterable influences of divinity. To him there is a sacredness resting upon it, a holy solemnity of feelings which makes him dread to remember the things of vanity, and strive to burst the fetters of sin; every thing seems changed in his sight—every object wears a more chastened and forgiving aspect, and the whole world seems like one vast temple of love and devotion.

There are sometimes festival days on earth; days of splendid deeds, of victory, triumph and rejoicing, and there are many joyous hearts that ardently anticipate the dawn that is to bring the wished for scenes, and wildly do they throb with delight when the time is full arrived, but they do not feel half that the Christian feels when he hails the Sabbath morn. Theirs is a wild, indefinite sense of enjoyment, his is a serenity of soul—an intercouse with heaven, and a foretaste of immortal blessedness; he lays aside the cares of life, looks with a divine calmness on every object around him, and feels all his soul attuned to the high work of praise and devotion. He enters the sanctuary of God, and there feels the hallowed presence of the Eternal while solemnly listening to the truths of inspiration; and he feels too, that angels may be, and are bowing by his side in holy reverence to the object of grateful adoration.

What then is the Sabbath but a foretaste indeed, of that region of bliss, where human cares and sorrows shall be forgotten, and the happy spirit be lost in love and worship in the presence of God.

Oh who can anticipate the blissful state of existence, who can look through the gloomy wilderness of this world, and see fields of life and glory that lie far, far beyond, and feel no thirst to pass hence and enter upon his reward!

Happy, thrice happy are they who make their "calling and election sure," for the soul of man can form no adequate conception of the bliss that is reserved for the righteous hereafter. How trifling, then does the world appear with all its visions and scenes of painful enjoyment.

The just man has nothing to fear; methinks he should constantly rejoice, for he knows his Redeemer liveth, and nothing shall pluck him out of his hand. [Amulet.

CHANGES IN ROME.

Under this head the American Penny Magazine, edited by Mr. Theodore Dwight, a gentleman who has a perfect acquaintance with Italian affairs, publishes an interesting article, which will gladden the hearts of our readers. Poor down-trodden, desolated Rome,—can she be restored to vigorous life and prosperity?—the Magazine says:—

"We have several times set down to communicate to our readers some of the reports, which now reach us every week, chiefly through private channels, of the great changes which have taken place in Rome, since the death of Pope Gregory XVI., and the elevation of his successor, Pius IX.

We wish our readers to feel with us for the Italians, and have heretofore taken some pains to acquaint them with facts which affect our heart and mind. We are in daily intercourse with some of the numerous, intelligent and patriotic Italians in this country, chiefly exiles; and participate in the hopes and fears which they by turns entertain respecting the fate of their country.

Whatever the present Pope may hereafter do, and whether his real opinions and motives be or be not such as we would have them to be on some important subjects, he has certainly done several things already, at which we rejoice, on account of the immediate good effects, as well as of the certain and the probable permanent results.

The following extract we make from a letter just received in this city.

Extract of a letter, translated for the Am. Penny Magazine.

ROME, August 2, 1846.

My Dear Friend,—I had hardly returned to my native land, when I received your letter, dated a short time before in New York, enquiring for news, and asking whether the amnesty may be relied on. Yes, a thousand times, yes, thanks be to God, who has at length allowed his unworthy servant again, after so many misfortunes, to see the country of his birth, at the conclusion of so many years of suffering, reverses and dreadful misery.

What delight, my friend, did I experience on that day, when I first touched again my native soil! How did my worn-out heart beat! My wife, whom I left a young woman, I could hardly recognize, except by the feelings of her heart; two fine girls who called me father, and three youths as tall as myself—all threw themselves into my arms—who can express what I felt, the extremity of happiness, the delight, the jubilee which transported me at that moment!

"Down on our knees!" cried a voice—the voice of my sister-in-law—"let us all thank the Lord God that we are blessed!" and all of us united in prayer.

You will learn from the newspapers what has taken place. Poor exiles and proscribed men are daily arriving. But why do you not return, for all your friends are expecting you?

We have written to New Zealand, to the Indies and different parts of Asia, to propagate everywhere the invitation, to come back, come quick, to see Italy again, so dear to us all, after fifteen long years. I will give you a few details of what has taken place.

Know then, first, that the present Pope is a liberal; second, I believe him to be a Christian. Figure to yourself a scene which took place near Ripetta the other day. He was going up, (on foot you must understand,) when he was accosted by a man of a benevolent and venerable aspect, who said to him:

"Your Holiness, I congratulate myself with you on the progress which you are procuring for Christianity by pardoning and by toleration." The pope replied, that he endeavored to do only what is written in the Gospel; and so saying, he offered the stranger his hand, which the respectable and venerable old man clasped and kissed. One of the courtiers said in a whisper: "Your Holiness, that is a protestant pastor, a heretic!" "What!" replied Pius the Ninth; "silence! We are all the children of one God."

He left Rome and went to Rimini; but he found there, as every where throughout the Papal states, rejoicings and festivals. An hundred and more young women, at the head of whom was the daughter of the celebrated scholar Renzi, formed a procession, each with an olive branch in her hand, and in the dress of the ancient Vestals, singing hymns of gratitude to the glory of God. And these were followed by the public authorities. The advocates Galetti and Renzi were received by the Pope, on leaving their prisons, the former having been appointed, during his imprisonment, to the direction of the mortgage department for the Roman States. He has since received from the pope a gold medal. Renzi was received by the pope with the greatest kindness, who conversed with him about his sons, whom he had seen at Rimini.

But my dear friend, I could tell you a thousand things of this extraordinary man, so distinguished already in the history of popes. God forbid that he should meet the fate of Clement V., to whom the sacred congregation refused the customary communion.

What a blow is all this for the hypocritical rabble; and what an encouragement to all the good! You must know that there are to be only four titled Legates: the rest all to be in employments and secular men. As for the Swiss, arrangements are making to send them home; and God save us from them in future!

Lieutenant General Atler has been killed by a pistol-shot at Forli—a bad symptom for the Swiss.

Come home as soon as you can, dear friend, and receive the embraces of us all.

[N. Y. Recorder. GIUSEPPI.

SACREDNESS OF TEARS.

There is a sacredness in tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of overwhelming grief, of deep contrition, of unspeakable love. If there were wanting any argument to prove that man is not mortal, I would look for it in the strong convulsive emotions of the breast when the soul has been deeply agitated, when the fountains of feeling are rising, and when the tears are gushing forth in crystal streams. O, speak not harshly of the stricken one, weeping in silence! Break not the deep solemnity by rude laughter or intrusive footsteps. Despise not woman's tears—they are what make her an angel. Scoff not if the stern heart of manhood is sometimes melted to tears of sympathy—they are what help to elevate him above the brute.—I love to see the tears of affection. They are painful tokens, but still most holy. There is pleasure in tears—an awful pleasure! If there were none on earth to shed a tear for me, I should be loth to live; and if no one might weep over my grave, I could never die in peace.

DR. JOHNSON.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 31, 1846.

CONVENTION AT PHILADELPHIA.

As our readers already know, the Semi-Annual or Autumnal Convention met last week at Philadelphia. We give below such a report of the proceedings, as we have been able to prepare, for the information of those who could not be present. Those who were present, will feel very sensibly how very imperfect is this meagre sketch of the good things said and done; but they will also accept as a sufficient apology for its deficiencies, the fact, so well known to them, that the three days, were so filled with a rapid succession of interesting meetings, speeches and incidents, that to give any thing like a correct and full account of them is impossible. We have heard but one opinion expressed in regard to this Convention, and that is, that in its free and Christian spirit, in the unbounded hospitality of our brethren at Philadelphia, in the absence of every thing to regret, except the absence of so many friends who were unable to attend, this meeting has never been surpassed in interesting associations, harmony, and good influences, if it has been equalled, by any other meetings of our denomination.

The Convention was called to order at 7 o'clock on Tuesday Evening Oct. 20th, in the Unitarian Church, by Rev. S. K. Lothrop of Boston, Chairman of the Committee of Arrangements. The following gentlemen, nominated by a committee chosen for the purpose, were unanimously elected officers of the Convention.

President.

Rev. Francis Parkman, D. D., Boston.

Vice Presidents.

Walter R. Johnson, Esq., Philadelphia.
Hon. Albert Fearing, Boston.
Rev. F. A Farley, Brooklyn, N. Y.

Secretaries.

Rev. A. R. Pope, Kingston, Mass.
Rev. Thos. Hill, Waltham, "

Upon taking the Chair, Dr. Parkman remarked, that it was not in compliance merely with a customary or demanded decorum that he thanked his brethren for the honor they had conferred upon him by the choice just made. He could not but regard it as an honor to be invited to preside over an assemblage of Christian friends, united in "a like precious faith," proposing no secular or selfish ends, but objects of high and enduring interest, sacred to our own hearts, and approved, as we firmly trust, to the Great Master whom we serve. He congratulated them on the gathering, within this fair city of Philadelphia, and in a temple hallowed by cherished recollections, of a Convention like this. But he could not refrain from an expression of regret at the absence of one, whose ripened experience and honored gifts gave him pre-eminent claim to their regards and to the place, which the individual addressing them was now called to occupy.* They were assembled now, however, for the worship of Almighty God and for the hearkening to his word; and without encroaching upon a season devoted to higher purposes, he would only for the present express his acceptance of their choice, and his satisfaction in knowing, that the results of such deliberations, as theirs, need not depend on the gifts or deficiences of the presiding officer.

Rev. Wm. Furness here said the fitting word of welcome. We had not come together to define a creed, or to guard a creed already defined or to uphold an ecclesiastical establishment, beginning to totter. We had not come to lord it over any part of God's heritage. We had come to express our sympathies and commune together on great truths, in a free and charitable spirit. Thus coming, in behalf of his Society, he welcomed their friends from a distance to their hearts, their homes, and their city. His Church had peculiar claims on the regard of their friends. It was the earliest openly avowed Unitarian Church in the country. It was now just about half of a century since it was first established by only fourteen individuals. It was not a colony from New England; but a Church which sprung directly from Old England. It had this peculiarity also, that most of its members, were not, as in many other cases, emigrants from the Eastern States, but natives of the city. It was well, therefore, that the brethren should come here to form a closer acquaintance and fellowship with them. There was only this one thing to regret, that so few, comparatively speaking, were here. He made every allowance for the necessary engagements which had detained many at home, and for the distance and expense which had prevented others from coming. The annihilation of space was not yet quite accomplished. There was still appreciable time required to make the journey from Boston to Philadelphia. He thanked those present for their attendance, and assured them they would be esteemed very highly in love for this work's sake.

Rev. Mr. Lothrop, made an appropriate reply to Mr. F.'s remarks, stated the order of exercises proposed by the Committee of Arrangements, and read the following resolutions, as those to be offered for the consideration of the Convention.

Resolved, That in holding our first Convention in the city of William Penn, we would express our respect for his Christian character and services, our sympathy with his humane and spiritual views and our earnest hope that they may have increasing power over the minds of Christian people and the policy of Christian nations.

Resolved, That the state of morals in our country, the condition of the Christian Church at large and of that portion of it within our own field, is such as to give us deep solicitude for the future—to move us to thorough examination of our hearts and ways—and call us to a solemn consideration alike of our spiritual wants and the means of promoting more faithfully the cause of Christ.

Resolved, That we insist now as heretofore upon the duty of all Christians to extend the gospel and its influences through the worldand that whilst we rejoice in what has been done amongst ourselves for the distant places of our land, and especially among the destitute of our towns and cities, we lament that so much apathy exists upon the whole subject and would regard all that has been accomplished but as the beginning of a great work to which we are called of God and our own consciences.

After the reading of the resolutions, the religious services of the evening commenced. The Devotional exercises were conducted by Rev. H. W. Bellows of N. Y. The sermon was preached by Rev. E. B. Hall, of Providence, R. I., from Jeremiah xxiii: 28. "What is the chaff to the wheat, saith the Lord."

The object of the discourse was to urge the duty of separating, in religion and life, the trivial from the essential, and devoting our strength and efforts to the latter. The need of this was first shown by glancing at the history of sects—the present condition of the Church and the religious world. Illustrations were offered of the exceeding trivialness of matters in dispute, the egregious inconsistency of so magnifying and insisting upon points and forms never supposed by any to be essential to salvation, and the perpetual obstacle thus presented to the progress of practical and spiritual religion. The duty itself was then urged of presenting to our own and all believers, the essentials of religion—insisting, that every man knows what is essential—knows whether his own heart and life are true to Christ—that the root of the whole evil, in the Church and Society is depravity; not original, which is no depravity, not total, which were excusable and helpless—but voluntary, wilful, the allowed and fearful depravity of the heart, which shows itself in all systems of faith or form, which no church or creed, catholic, calvinistic, or liberal, has been able to exclude or extirpate, and which can be extirpated only by a living faith in Christ, a spiritual realization, a practical application, and liberal diffusion of essential religion. The Gospel and the life of Christ are the only instruments and the only hope of personal and universal regeneration. The wheat must be garnered, the chaff burnt.

* Rev. Dr. Nichols of Portland.

Wednesday, Oct. 21st.

The Convention met at 9, A. M. and was opened with prayer by the President. Rev. Mr Farley, made a motion instructing the committee of arragements in calling future conventions, to send letters to the various churches of our body asking their presence by pastors and delegates. This motion gave rise to some discussion and the matter was finally referred to a committee; and at a subsequent session the report of that committee—adding to the standing rules a provision, that in future the Committee of Arrangements shall in conjunction with the church or churches of the places where conventions are to be held, send letters of invitation to the churches of our denomination, was adopted.

The first Resolution was now read: and Rev. Mr Osgood of Providence stated the object in drawing it up. The historical and moral associations of the place, rendered something of this kind appropriate. No discussion was expected upon it: but there would be great propriety in its passage as preliminary to other business. Still—if occurred to any of the brethren so to do it they might under it speak of the great topics of moral reform. Mr O. then briefly referred to Wm. Penn—as a great moral reformer. In this office as in all other respects he served his Master.—He did not thrust himself forward: but was hidden behind great christian principles.

Rev. J. F. Clark of Boston, did not rise to take the place indicated in the remarks of Mr O. He would not assume to be the representative of the great moral reforms of the day. He hoped in the course of our deliberations there would be ample opportunity to discuss those great and important topics. He would simply say now, that the cause of God and man was the same: that piety and humanity went together and were inseparable. It was a solemn and encouraging thought, that we were in the city of Wm. Penn. If we were dead—the associations of the place should make us alive. Who could do justice to the thought of the first Quakers—so broad and high. They were ahead of the world. They were spiritualists of the highest order. None now go farther than they went. They compared the written word to the sun-dial—which needed the light to make it point out the truth. Their motto was "sine lumine nihil" yet they were not disobedient to the letter. In interpreting Scripture they had regard to the inner light. In their obedience they took the precepts of Christ literally. Mr C. here related an anecdote of a plain unlearned Quaker who declared that a certain text quoted in his presence was not in the Bible. When assured that it was, he replied; "well it ought not to be there;" and on examination it was found that it was not there. The speaker next referred to the confidence which led George Fox to endeavor, out of the Koran to convince the Sultan that it was wrong to enslave woman: and to strive for the conversion of the Pope himself and the Romish Priests. We as Unitarians might well desire to possess the thoughtful, humane, deep, free, large impression of an overruling soul,—so constantly entertained by the Early Friends.

Rev. Mr. Farley was glad this Resolution was not to pass in silence, because it was so particularly appropriate to the place. They could not turn their eyes in any direction without meeting with monuments of Penn's fidelity to Christian principles. Lamentable as were the deficiencies of the times, enough of their impressions still remained to bear honorable testimony to the Quaker character. We owe much to the principles of Penn. Mr. F. here spoke of Penn's views of the unity of God and related an anecdote to show how Trinitarian Quakers were unwilling to give currency to Penn's "Sandy Foundation Shaken," so opposite was it to their creed, in its teachings. He then referred to the early and organized opposition of the Society of Friends to war and slavery, &c., and thought it well to express and proclaim our adherence to their charitable and philanthropic principles.

Mr. Geo. G. Channing after saying that the state of his health hardly allowed him to be there and ought to forbid his speaking at all, briefly referred to Penn as the first great expounder of the doctrine of non-resistance. We have got to come to this doctrine. He had lived twenty five years with this people and never knew one to violate it. Theirs was the true spirit. Time has not come for it? Why not? We only need to be imbued with the spirit of the Lord Jesus Christ. We have got to be the great reformers. No others can do this work so well. Mr. C. closed with a reference to the theatrical reform in Boston and the meeting of one thousand Sunday School Teachers to consider the state of morals in that city, as having originated with Unitarians.

Walter R. Johnson, Esq., said he had been twenty years a resident of Philadelphia and was glad to hear the eulogies pronounced upon its founder. He had found among his followers his best friends and their principles had exerted a mild influence on the State of Pennsylvania. Mr. J. then spoke of the natural scenery of the State and the wide field for the spread of pure Christianity. He alluded to a visit to a place where the ashes of Priestley repose. To the land of Penn, we were indebted for a place of refuge and a peaceful grave for that eminent man, who was too great and too good for England to locate.

Rev. Mr. Furness regarded the introduction of this Resolution as an invocation of the spirit of Penn. His doctrine of the inward light was spreading more and more. It had appeared in our denomination in a new form. Mr. F. avowed his own unity with Penn in that doctrine. He thought it greatly needed in these days of policy and calculation. But he only rose to say, and he said it very seriously, that he hoped all present would be very reverent to the inward light and speak out freely as they were moved.

Rev. Mr. Muzzey of Cambridge said, he thought it a happy coincidence that we were met in the city of William Penn. He was, if not in his opinions, yet in his spirit, an illustration of the character we should now seek, as a denomination, to form. His views were in some respects such as are not acceptable to most of our body; his doctrine of the 'Inner Light' was not unlike what is called by us Transcendentalism. But we honor his name, notwithstanding we think there were errors in his creed. Let us extend the same charity toward all in our own denomination whose opinions we believe to be erroneous. And let us do justice to all who cultivate this charity; it is not right to suspect such of sympathising in opinion with those toward whom they cherish a liberal spirit. I look with pain on the theological views of some of my brethren, still I would cut off my right arm sooner than lift a finger against a brother merely for what I regard as his errors of belief. I do not deny the importance of theological opinions; nay, it is because I prize my own views that I would, doing as I would be done by, protect those who differ from me in the expression of theirs.

We need the spirit of Penn in our estimate of the reforms of the day, and of the course our brethren may be led to pursue in respect to them. I fear we are in some danger of an exclusive spirit in this matter. I fear the minister is sometimes tempted to be untrue to his convictions of the importance of these reforms, and to modify too much his sense of duty in relation to some of them by a regard to reputation and popularity in his society. I charge no one with a direct violation of conscience, but may it not be that without watchfulness we shall close our minds against the arguments either for or against these reforms. Are there not cases in which the very bread of the spiritual teacher seems to depend on his conforming his opinions, or at least his action, on these subjects, to the standard set up in his parish? And is it not the duty of the parishioner to bear somewhat from the preacher even though it conflicts with his own views? I have thought that hearers, if they desired their minister to be a man, a true man, acting in no fear but the fear of God, would encourage him in the fullest expression of his opinions on all subjects, theological or moral. He can do them little good, if they abridge his freedom, either directly or indirectly, for it is the free soul alone which has true power.

One thing, to be sure, our congregations may justly require of their minister, and that is *the spirit of Christ*. A malignant or an abusive temper ought never to be tolerated in the pulpit. But I believe such a temper is by no means essential to success in moral reforms. I know a zealous abolitionist who met a slave-holder in company and talked with him a long time upon slavery in so Christian a spirit that the slaveholder was annoyed afterward to learn that he belonged to an Abolition Society. "Well," said he, "let him be an abolitionist, that man could travel the length and breadth of the South and lecture on slavery and no one would molest him." It is then possible to be decided and earnest for the reforms of the day and yet escape the odium of those who may differ from us. I hope ministers and people will strive together for this blessed communication. Let us cultivate the noble charity of Penn—charity in speaking, charity in hearing, both as regards matters of opinion and of action. It is a want of our denomination at this moment; it will guard us against a danger to which we are now peculiarly exposed.

Rev. Mr. Bellows of New York said—that he sympathized with the temper of Mr. M's remarks, but must take exception to many of his positions. He was specially unwilling that the impression should go forth that our clergy were cramped in their pulpits by the tyranny of their congregations. He had no doubt they were many of them restrained in the expression of hasty opinions, or checked in the utterance of extravagance by regard to the known feelings and views of the people they addressed. But this seemed to him the natural and providential constitution which the Author of all our relations had imposed, to secure wisdom and moderation and truth of sentiment, which soon tended to run into excess, when wholly unrestrained by sympathy with others, or by deference to received opinions. We had been recommended to show great deference to the "inward light." He had great deference for the "inward light" in other minds as well as in his own, and desired to fill his own urn from all the sources of illumination which God has opened. "Moderation" had been well styled by a distinguished brother then present "the Martyrdom of our day." There was a tendency in the pulpit to exaggeration both in regard to the staple of religious instruction, and specially in reference to moral reforms. We needed little serious argument in this direction. So far from requiring any special sympathy, what is styled independence, meaning intemperance, in regard to slavery or other social evils, was fully able to take care of itself. It had been found an entirely safe and prudent course—there was no longer any room left for martyrdom in this direction. Heroism had become cheap. In fact, the public had become so used to extravagance upon the subject, that they expected it and looked upon it without alarm, or even interest. He had seen this exemplified in a meeting at the Tabernacle in New York, when the most distinguished abolitionists had vied with each other in the intemperance of their speech, and in the depth of the curses and imprecations they invoked upon all who were even indirectly and remotely connected with slavery, calling the leading and most respected Christian denominations at the North, worse than murderers and adulturers on account of their moderation on this subject. But the peculiar beauty and importance of all this, was seen both in the business-like and mechanical way, the coolness and glibe manner in which the most horrible imprecations fell from the lips of those who uttered them (as if they had lost all sense of their meaning) and in the indifferent and calm way in which they were heard. It was as if a theatrical exhibition to which the audience had come to be amused, not instructed, and in which they did not feel called puon to express moral assent or dissent to what they heard.

Mr. B. thought it far easier to be violent and extravagant in relation to these subjects, than discriminating and just,—there was every temptation to press these matters to excess. It fell in more nearly with the popular taste which is usually extravagant. As a denomination, he thought we had usually been earnest and frank and needed no exhortation to independent utterance. We needed far more, to learn to avoid a tame professional subservience to the dictation of reformers, and to learn to speak our own minds and not theirs on all the topics of this day and on all others.

Mr. B. thought also, that it was important not to suppress our opinions respecting the errors whether of doctrine or practice among our own brethren. We had been cautioned against uncharitableness, but charity demanded not that we should put out our eyes; nor because we were to be lenient and just judges were we excluded from the privilege, or relieved from the obligation of judging both of the character and opinions of others. If we deemed opinions to be erroneous and mischievous, we were to say so: if we thought them conceived in vanity, levity or malice, we were to say this also. He had no sympathy with the spurious and imbecile charity which made no difference in the moral character of opinions and allowed itself under no circumstances to attribute an evil motive however apparent malignity might be. Thus he did not conceive it any breach of charity to impeach either the honesty or sanity of Brownson when he says in the last number of his review in speaking of the modesty of Bishop Fenwich, he was as anxious to conceal his virtues as all Protestants are to vaunt them. To return to the subject of Slavery, Mr. B. thought it time for some one to take courage enough to express some sympathy with the slaveholders. Little as he loved Slavery, heartily as he detested it, he yet felt that the slaveholders as a class were more to be pitied than blamed. He believed that the virtue required of them by Abolitionists was a virtue such as the world never saw in any considerable class of people—and that to expect their speedy or immediate reception of our views on the subject—or their hearty co-operation was to expect a general purity, piety and conscientiousness such as we ourselves could make no pretensions to.—Mr. B. would not allow himself to suppress this opinion from any cowardly fear of misconception or abuse. He must say one word further in regard to the closing remark of Mr. M's, who insinuated at least that there were some among us who denounced heterodox opinions in our own body in the spirit of orthodoxy as involving the eternal salvation of the soul. Mr. B. was yet to see the first man who took this ground.—But opinions might be very mischievous which were very sincere and whose injuriousness fell far short of fatality. Whatever was hurtful to the moral nature, should be exposed and assaulted without reference to the question of future salvation, no matter how sincere it might be or however connected in the bosom of its author with putity. Error is always dangerous. Mr. B. asked pardon if he had violated modesty or courtesy by plainness of speech.

Rev. Mr. Hall moved the passage of the Resolution.

Rev. Mr. Osgood said that he regretted to delay the taking of the question, but as our brother Furness had urged all to follow the movings of the spirit, he could not withhold his word.

It is important (he thought) while treating of the principles of Penn and the early Friends, to make close distinctions, that we may shun the error of identifying them with certain modern extravagancies, as well also as the error of identifying our own views with the Quaker doctrines.

He commented upon the sober wisdom of Penn as a reformer and lawgiver, especially as shown in his condemnation of war and his defence of the functions of civil government; his avoidance alike of military violence and of unchecked lawlessness.

Mr. O. thought it important to understand the excellencies of the Quaker theology, its coincidence in many points and its difference in other important points with modern transcendentalism.

He went on to speak of Penn's view of the divinity of Christ, the nature of the divine seed in man and the influence of the divine spirit.

He urged with much emphasis the force with which the wisest of the Quakers insisted upon the supernatural claims of Christianity, and in the fervor of their spiritualism were not unmindful of the extent of human depravity and the voice of the aids given by the Gospel and its social institutors to the spiritual nature of the human soul.

Without endorsing their whole system, he spoke with great admiration of the labors of Fox, the impassioned reformer, Barclay, the acute theologian and Penn the wise and exalted legislator of the great spiritual movement.

Mr. Sill after alluding to the principles for which the Friends had been so highly and justly praised, made a few remarks upon the claims which the Indians in this country as well as the slaves and others had upon our Christian sympathy and Christian exertion. He seconded Mr. Hall's motion and the first Resolution was passed by an unanimous vote.

The Convention here took a recess of fifteen minutes. On again coming to order the President read a letter from the Unitarian Church in Baltimore, asking that the next Convention may be held in that city. After some conversation, the farther consideration of the letter was postponed.

The 2d resolution was now taken up.

Rev. Alonzo Hill of Worcester, rose rather to get than to give light. He thought the resolution brought forward the most important topic to be considered. The growth of crime in our cities and villages was appalling: yet he did not know exactly how to meet the evil. The corrupting influence of immoral publications and police reports was spreading every day. He alluded to the fact stated in history—that in the records of the English Court there was reference to a case once tried, in which the offence was deemed so horrible that no record was made of it. But in our day offences that ought never to be recorded are described in disgusting detail and sent all over the land. Mr. H. deemed it our peculiar mission to endeavor to arrest this increase of crime. Our views are practical: and so they can be at once and directly made available in this matter of reform. The speaker here referred to the character of John Vaughan, a tablet to whose memory was on the right of the pulpit, as showing what sort of men Unitarianism was calculated to make. Whilst such characters were the practical result of liberal Christianity he could labor for it in faith and with hope.

Mr. George G. Channing suggested increased attention to the Sunday School and Bible Classes, to improve the morals of the community: and related some facts within his experience as Travelling Agent of the Unitarian Association, to maintain this position.

Rev. S. K. Lothrop, thought this resolution brought up subjects demanding most serious considerations. We have come here to consider the moral condition of the community,—illuminate our minds, and increase our zeal. The resolution implies that the world is lying in wickedness: that the Church needs awakening to a great work. The condition of things is such as to cause deep solicitude. He admitted that we lived in a truth-believing and truth-living age, in many respects. He admitted that now, as always, religion was the great correcting and improving influence but it was not as powerful as it should be. The religion of the times was chiefly an outside religion. The Gospel is not exerting its full power. Reference had been made to Boston. Boston is becoming a great city of the world, and the world is making it like itself.—Evil influences were pouring in upon us from abroad. Whatever benefits the new facilities for intercourse might have brought to commerce and trade, and the increase of material prosperity, they were is his opinion of no advantage to morals. Our influence, as a nation for good on the world, was growing less and less. Europe was pouring in upon us swarms of ignorant, helpless, worthless beings: and the public sentiment was deteriorating. He was not a croaker: and yet he sometimes thought, that if he did not believe in Providence, he should despair. The great point was how should we meet this state of things. Relgion, personal religion must be made a reality, a reality like other matters, the deep, constant spirit which men manifest in affairs of the world, must be shown in their religious affairs.

Rev. Thomas Hill, of Waltham, did not understand the resolution as saying that society was going backward. If he so understood it, he should not vote for it: for he believed in progress: he believed the cause of education, morals and religion were never on the whole more flourishing than now. Still there is rottenness and depravity enough to call for such a resolution and to awaken anxiety. For this evil there is but one remedy, the religion of Jesus.—That axe has not, however, been laid to the root of this evil. In the popular faith the aim is right: but the axe was turned the wrong way. The first answer in the catechism which declared that the chief end of man was to serve and glorify God, was right: but it was joined to dogmas which subverted it and destroyed its power. It was necessary to make each man decide for himself, that his life should fulfil the purpose of God. A change of heart was needed, a change which should produce devotion to the will of God as the ruling principle.

Rev. Mr. Burnap observed that as he had been listening, he had heard many things, in which he concurred and some from which he must dissent. He took the purpose of the meeting to be to ascertain the position of our denomination and to consider our peculiar duties. As he understood his friend from Boston (Mr. Lothrop) he differed from him in toto. Supposing him to be of a hopeful temperament he had heard his (Mr. L's) remarks with surprise. For himself he welcomed the multitudes from abroad. They would be made better by coming here; they would mingle with our people and be made, in time, good citizens. He denied that there was no public sentiment in this country acting as a salutary restraint. He maintained that nowhere was there more intelligence. The public press and especially the newspaper press was elevating the people.

In regard to our mission and our duty as respects moral reform, his idea was that we were to put *truth* first and let practice come afterwards. This was the course Christ pursued. He put doctrine first and reform next in order. So it was with Moses; before preaching morality, he insisted upon getting rid of the thousands of false gods. So it was always. Get the right theory and let right practices grow out of it. "This is life eternal, &c." Our position was a controversial position. This central idea of the unity of God had been injured by false theology and we must rescue and restore it. We must take our position on the truth. "For this cause came I into the world, &c."

Mr. B. proceeded to illustrate his views in several particulars. Something had been said about a change of heart, to which he could not agree. What is the heart? Only bad passions? No. That term includes the will, the conscience, the religious nature, that nature which comes from God. Are these to be changed? Certainly not. It is not in the power of Christ to change human nature. We can only apply Christianity to develope and discipline human nature. Each one is simply to preach the truth: and leave the result. "Sanctify them through thy truth: thy word is truth." It is not for us to reform this great country. We are to do all we can to purify the ideal of Christianity. Our mission is theological and not to carry out social reform. He had great hope of a fair success. He said go on. Let every man in his own place do his duty and leave the results to Providence.

Rev. Mr. Lothrop rose to explain. He believed in progress: but he thought the advance of society was like the coming in of the tide: that there were receding waves: and he thought that at present things were growing worse.

Rev. Mr. Hill also explained his words in regard to a change of heart. He meant of course, not a change in human nature but in the direction of its affections.

Rev. Mr. Clarke held to the favorable opinion as to the progress of society; but as Christians we were not to ask, is the world growing a little better or a little worse. We know that the world is lying in sin. The true question is, have we an opportunity to do good? Were it not for the reverence and gratitude due to the faithful toil of our fathers, he should be tempted to say that all that has been done is little, compared with what remains to be done. All we want is faith in God and man. The first thing needed is a change of heart. Men are not living to God; they are living to self and sin. Theology is a secondary matter—very important certainly, but still secondary. Religion must be taken up as the simplest of all realities. The truth to be uttered is the necessity of being born again. The thing to be done is to serve God. Man has the power by which this change can be effected. He can have a present salvation, if he will submit to God and take his Christ for Master. This is our great mission—to enforce and bring home this doctrine. Next, we have something to do with moral reform. It seemed to him to be our work as a donomination to engage in reform. He would be glad to hear it said of us—see these men, they are coming to turn the world upside down. The spirit of reform is the right spirit. We want to deal with slavery as Channing dealt with it. The world and the church are waiting for men to apply Christianity to the life. There is another subject—a delicate one and to be carefully treated—which must be taken up and frankly met—and that is the subject of wealth. The Christian doctrine of stewardship must be set forth. Men must be told that what they have is not theirs; that their wealth is for use, for the good of the world. How happy the rich would be would they only apply their riches to Christian and humane purposes.

Rev. Mr. Muzzey, remarked in substance as follows: The two gentlemen who immediately preceded me have advanced views which seem to me less irreconcilable than they may imagine. We need, I think, both doctrinal and practical preaching. I agree with the first brother who spoke, that the signs of the times call loudly for the rebuke of the pulpit, and that we need more, far more of personal piety. I think also that our Societies need clear and decided expositions of the Truth. But if we advance only the theory of liberal Christianity, we accomplish, it seems to me, but a part of our work. Suppose the preacher to advocate the paternal character of God, as opposed to a belief in the partial or vindictive attributes sometimes ascribed to Him, and leave the subject there. Will that suffice to make the hearer love Him with his whole soul, heart and strength? No, if God is our Father; what follows, what is our duty in relation to Him? I like the old fashioned distinction between doctrines and duties. We must press home the truth upon conscience, upon the affections, upon the whole life and character. So, as respects the doctrine of human depravity; it is not enough, I think, to state the truth on this subject and there rest. If our nature is pure, what are the duties which spring from this great truth? How ought we to conduct ourselves in view of it? I cannot think it sufficient merely to stand in the pulpit and drop from it the seeds of Divine truth. Our sermons should contain appeals to every pure motive, and exhortations to duty; men need "reproof" no less than "doctrine and instruction." We should say to the sinner, thou art the man; we should call on men boldly, not on our own authority, but on the authority of the Word of God, to repent and be born again. I believe they would respond to such appeals, and thus souls would be saved.

Mr. Muzzey was glad the subject of the spiritual wants of the poor in our towns and cities had been introduced in the third Resolution. I think we shall find that our deficiences both on this subject and that of the Ministry and Missions in general may be traced to our want of the Spirit of our Master, the spirit of *Self-sacrifice*. No one of us can speak on this point without rebuking himself. I am sure that *I* cannot. Still it must be said, if it is true—and is it not?—that if we had more of this spirit the Churches would be supplied with more and better ministers. What is the main difficulty in regard to the missionary cause? Not the want of funds; our merchants and our people generally will give freely of their money, whenever a specific case of need is laid before them. Many of them do generously, nobly in this respect; but when we have the means, the cry still is, we want more preachers; we want those who will labor not only in the pleasant places of New England, but far from their native spot, in the remote West. Our Sunday Schools should train up youth for this very work. Why do so few enter the ministry? Because we have little true self-sacrifice; our young men do not enter this profession because the minister is not reverenced as he once was. Yet had they the spirit of him who, for our sakes, "made himself of no reputation," but came as a servant of all, they would follow joyfully in his steps. The clergy, as a body, are now poorly supported; but let the youth of our congregations be filled with self-sacrifice, and like Jesus, "who became poor that we might be rich," they would hasten to this field of labor. Would that we all were his worthy disciples in this respect, and laid our time, our strength, our whole selves, a living sacrifice, on the altar of this ministry.

I have a word to say in relation to another topic, and that is the present arrangement of our houses of worship. Do we sacrifice enough here? We rear costly structures and provide in them comfortable seats for ourselves; but do we regard, as we ought, the wants of the poor? I would not deny the right of any man to enjoy the fruits of his own industry and economy. Let wealth purchase elegant dwelling houses and rich apparel and all that abundant means and reasonable desires can claim from the world. But there is one place where the distinction between the rich and the poor ought not to enter. In the house of God, let those who suffer privations through the week find, on the blessed Sabbath, that they can enjoy the sweet consciousness of being children of the same impartial Parent, who listens alike to the prayers of the prospered and the unfortunate. Why should not all classes meet in the church on a level? We share alike the high faculties of our noble nature; our Father causes his fair sun to shine on the meanest hovel no less than on the stately pile reared of marble and adorned by the choicest foundations of art. He pours the life inspiring atmosphere around us all; alike for the affluent and the needy he sends the deep stream, and the gushing spring of the mountain-side. When we are called hence, it is true, wealth can obtain a fairer coffin and a richer shroud than the poor man may have, but the departed *souls* of both must stand side by side at the judgment-seat of Christ. Can we think of these things and not feel how sad is the spectacle of pride and privilege in the temple of our common Father? Christ was sent, especially sent to the poor; shall we exclude this class from the church or treat them with neglect while there? Let the great doctrine of human brotherhood, that pillar in our peculiar faith, pervade our hearts as it should, let us give to the poor not our money alone, but a place at our side, one spot on earth where they can sit down in a conscious equality with ourselves. If we do this we shall be true to our doctrine, true to the great call of self-sacrifice, and shall thus do one thing at least toward being true to our Savior and our God.

Rev. Mr. Bellows, as one who had expressed somewhat conservative views—did not desire to be cornered into so mean a position, as that some were disposed to assign the conservative. His great reason for not wishing to give effort almost exclusively to what are called the moral reforms of the day, was that as a preacher, he wanted room for some thing more important. Our people were, in some respects worse off than slaves, and worse than the slave holder,—they were sinners. There were relations to family and conscience greatly neglected. There was a prevailing sinfulness and impotency in regard to good that needed to be rebuked. Mr. B. then went on to protest against exaggeration—the exaggeration of the pulpit. It was important to rescue religion from cant. Some appeared to have a great desire to be Calvinistic—pious after the old sort—having their religion boxed up in pews and churches, as if afraid it would be destroyed should it venture out into the world. We ought to remember that God made the world and made society; that ministers did not do all the preaching; that life, nature, providence, every thing and every event is preaching—earnestly, constantly and with power. With a cheerful, trustful faith we should not be given to croaking—we should not be given to despondency—we should not be given to Calvinism.

Rev. Mr. Clarke remarked that he thought Christian faith was most cheerful. But true cheerfulness would not come from ignoring the fact of sin. It is man, as regenerated, redeemed from sin, who is to be happy, and look on life and nature with cheerfulness and hopefulness. He alluded to the woman of whom it was said she loved much because much had been forgiven. The source of highest happiness was to be conscious of reconciliation to God.

Rev. Mr. Bellows, observed that what his brother had just said was true, every word of it. There was no difference between them. He agreed with him perfectly.

The 2d. Resolution was then unanimously adopted: and after prayer by Rev. Mr. Burnap, the Convention adjourned.

The Collation

Took place on Wednesday afternoon, Oct. 21st. in the large and beautiful hall in the Assembly Buildings corner of Twelfth and Chestnut Streets. The room was brilliantly lighted with gas;—the tables richly loaded with luxuries and crowned with flowers. About five hundred ladies and gentlemen enjoyed the feast of good things and "the flow of soul." The members of the convention, officers of benevolent associations in the city and several others, were the guests for whom this rich entertainment was provided by the Unitarian Society.

Mr Scholfield of Philadelphia presided. After the company were all seated, a blessing was invoked by the Rev. Dr. Parkman of Boston.—Justice being done to the rich supply made for the wants of the physical man, the Rev. Mr Furness rose and in behalf of the Chair welcomed the company to this large family meeting. Others besides the family were present, but they were friends of the family and would not betray their confidence. He expressed some doubt whether any human voice would be able to fill the hall: still they would be glad to hear from any who might be moved to speak. He gave the old toast—"Absent friends:" and as on this occasion they were so numerous, if any one of them was present, he hoped he would answer for the rest. After a pause, Mr F. remarked, that he did not intend to "call out" any body in particular: but he saw several gentlemen seated in the centre of the hall, who might have chosen that position, as the one in which they could secure the greatest number of hearers.—A voice from that quarter would be acceptable. He alluded to the neighborhood of the Rev. Mr. Bellows of New York.

Mr Bellows said he must answer such a call as that he supposed, although he had nothing to say. He referred to several encouraging facts in regard to the prospects of our faith in the State and city of New York. Spoke of the establishment of the new paper: of the third society, as a nest egg, now undergoing incubation—of which it was to be hoped something in due time might come. He said that numbers in the State of New York were ready to receive our views heartily, and that the great want, was the want of able men—as preachers. He expressed their determination, in his region, of getting some of the Unitarianism from New England: believing it might be for its health to go South. As he felt himself, however, to be talking irrelevantly, he would do the best thing he could do, and that was take his seat.

In answer to a complimentary sentiment to Rhode Island—Rev. Mr Osgood of Providence rose and said;—

I regret, Mr. President, that the kind tribute, that has just been paid to my adopted State, cannot be acknowledged by a more suitable representative, and especially that the voice, which we heard with such satisfaction last evening, cannot speak for Rhode Island and Providence to-day.

Representing here in the metropolis of great Pennsylvania almost the least of American States in the extent of her territory, I might hardly dare to say a word in return for your cordial greeting, were the title of our citizens to speak decided by the measure of their domain. But, Sir, we people of Rhode Island are not in the habit of feeling very small, and surely when great principles, are the theme of remark or noble sentiments the bond of communion, the soul is the measure of dignity, and animated by them, the least in stature may feel himself big as the biggest. Standing here in the city of Penn, a guest from Rhode Island must be sluggish indeed not to feel his soul moved to its depths as he thinks of the soil which he left and that which here he finds.

Historical associations of the most interesting kind, mark and connect the early history of our two States. The foundations of both constituted eras in the progress of mankind.—Williams planted on the soil of Rhode Island the great principle of religious liberty; Penn consecrated the State, that bears his name, to the spirit of Christian love. The chief cities, Providence and Philadelphia, fitly indicate the mission and heart of the illustrious founders,—the faith in God that is willing to confide spiritual truth to the consciences of men without external coercion, and benevolence that casts out all fear in the devoted love that looks upon all men as brethren. Fitly then may these greetings pass between us. Represented by us here, master-spirits of the human race stand face to face in this assembly. How can we help feeling the presence of Roger Williams and William Penn,—the stern Elijah and mild Elisha of the age of our forefathers. The year of Penn's arrival was that of Williams's death—as if the mantle of Elijah, bearing its master's power and more than his tenderness fell upon Elisha.

Another historical association connects our two States. I can but allude to it now. The two minds more conspicuous than any others in the annals of England for the union of Christian piety with the genius of speculative philosophy, found a home with us. Berkeley brought a name identical with every Christian grace to our shores, and passed years of holy ministration in Rhode Island in the town that can boast of Channing's nativity. Priestly, whose virtues the bitterest anathemas against his heresies have not been able to overlook, found an asylum and a grave in Pennsylvania. Fitly then may those States interchange greetings that have given welcome to such minds.

In reviewing the history and characteristics of our States, it is obvious that the fortunes and institutions of each have been in a great degree determined by the leading dispositions of their founders. The spirit of liberty and of humanity have prevailed signally in each according to the first movement. Rhode Island has always been distinguished for the individual independence of her citizens, the originality of their thoughts and ways. Pennsylvania has been marked for the philanthropy of her institutions and stands before the world as first among her sisters in adopting measures in behalf of the unfortunate, especially in care for the sick, the blind, the orphan. If each State has defects, they may be traced to the excess of the ruling tendency, or to the neglect of modifying it by other important principles. If in Rhode Island independence has sometimes degenerated into wilfulness and indifference,—perhaps in Pennsylvania, humanity has somtimes been tinged by a quietism that shrinks from giving salutary pain. But it is not for us to speak ought in disparagement of your noble Commonwealth. My sternest rebuke shall be one that you may not sufficiently resent. What can be the reason that you have so departed from the simplicity of your fathers? The magnificence of this metropolis, the stately regularity of your streets, the classic grandeur of your architecture, your singular affluence in the treasures of beautiful art, entitle this metropolis to be ranked as Queen of beauty among sisters nowise uncomely. I speak, let me be understood, of inanimate beauty, for grave years and domestic relations may not allow me to test the truth of general tradition, and perceive the beauty that is animate here with life and soul. How came you, children of the Quakers, to have so beautiful a city? I leave it to your own consciences to apply the rebuke contained in this question.

Our Rhode Island makes no claim to rival you in the beautiful arts. In her own way, however, she is not to be outdone. In strength of individual character and energy of individual enterprise, her sons stand second to none. Her power and her weakness—her virtues and failings have had their root in the same indomitable individuality. We may see something of her peculiar spirit in the genius of Channing, world-renowned apostle of the soul's rights, and man's dignity. There is always a mystery in the rise of a great mind. Who can trace the ways of Providence in planting in favored minds the gift of genius be it for poetry, painting, eloquence, music, scientific analysis, or moral insight. How Channing was favored from birth by a germ of diviner life, we cannot say. But sure it is, that two causes were powerful in deciding his destiny. Of his own state and the spirit of its founder, he learned to call man no man master—to think for himself without pinning his faith to the sleeve of priest, or demagogue. Of the ocean by whose side he was born and bred, he imbibed power and aspiration. What words are those in which he speaks of the influence of that peerless Newport beach upon his soul whether in its calm beauty or tempestuous grandeur. We hear of music that brings to mind landscapes and events—that creates for the hearer now a battle in its roar and struggles, its advance and retreat—now a forming world in its chaster heaving and its progressive order—its primeval darkness and its new

lecting this place for the meeting of the Convention: a place hallowed by the memories of Priestly, Eddowes, Taylor and Vaughan. He then alluded to the invitation recently given to Mr. Furness, to take charge of the Church in New Bedford, and said, that as that fair town, overlooking its beautiful bay, had failed to get him, Philadelphia may be proud to keep him. (The applause which followed this remark, coming from the largest parish meeting, of both sexes, ever held, was most conclusive proof of an entire coincidence of opinion and feeling betweea the speaker and his hearers.) After the very audible expression of approbation had subsided, Dr. G. commented playfully on Mr. Bellows closing observation. When he heard it was necessary for Unitarianism to go south for its health he began to tremble. But he found comfort in the thought that if it must seek a milder climate—its disease could not be dropsy or gout—the consequence of self-indulgence—but consumption brought on by hard work. If it must go, however, let it go, south and west and in every direction and God's blessing be upon it. Dr. G. closed, in a serious and elevated strain, saying that we have a far higher cause to serve than Unitarianism—to promote the pure worship of the Infinite Father of all, and make all the sincere disciples of Jesus Christ.

Mr. Sill, of Philadelphia, one of the Vice Presidents remarked, that we had a Furness to warm us: a Bellows to give a genial blast: and yet we were not consumed, but were ready to have a Burnap.

Rev. Mr. Burnap, said in reply, if they expected to be set on fire by him, after the brilliant coruscations, which had been playing all around us, they would be disappointed. Speaking for Maryland, however, he would say there were some things in her history of which even her adopted sons might be proud. Roman Catholic as she was in her origin, she was among the first on this side of the Atlantic to announce the great free principle, that the civil government had nothing to do with the Church. In this declaration she was only anticipated by Roger Williams. Mr. B. then paid a tribute, which his personal experience had taught him was deserved, to the liberality and Christian character of the Catholics of Maryland. Alluding to the interesting feature in this gathering, which made it indeed a family party, the wives and sisters and daughters being present to give additional grace and beauty to the feast, he closed with showing how much Christianity had done for woman, not only in comparison with Paganism and Mofiammedanism, but even Judaism.

Mr. Elliot of St. Louis, who had arrived in the city only a few hours before, was here called out.—In reply he said; that having been travelling a fortnight, he thought he ought to be excused *for-to-night*. He knew of no brain that would serve its o vner, without some sleep from day to day. And as he had been deprived of that blessing, in steam-boat, coach and rail-road car, if any one had a receipt for securing it, under such circumstances, he would be glad to know it. Meantime as he had no such receipt—*he* would take his *seat*.

Rev. Mr. Furness, here observed that the hour for the services in the Church was approaching; and yet they need not be in any hurry; for there would be neither preacher nor congregation till they got there.

After the closing ode had been sung, a few brief remarks, which we could not hear, but which were understood to be a warm expression of his gratification in having been called to preside over such a meeting, were made by the President.

Amidst the bustle of breaking up, Mr. Chandler, Editor of the Gazette (and who is we believe a Roman Catholic) expressed his thanks for having been invited to this gathering. He had heard as he anticipated some remarks to which he could not fully assent—but he had heard far more that found full response in his own heart.

The "family party"—certainly and by the unanimous consent of all present, one of the pleasantest, ever held, was now broken up.

Wednesday Evening,

At seven and one half o'clock, the church was again filled for public worship. The devotional exercises were conducted by Rev. J. F. Clarke of Boston. The sermon was delivered by Rev. F. H. Hedge of Bangor, Me., from 2 Peter iii. 13: "Nevertheless, we, according to this promise look for new heavens and a new earth, wherein dwelleth righteousness." This expectation characterized the strong faith of the early Christians; but it was not confined to them; there has always been this vision in the world; it appears in the Hebrew prophets and the Pagan philosophers.—It has never yet been realized: is it ever to be realized? Is its realization within the power of man, or must it be regarded as an impossible chimera? The preacher showed that this idea has a necessary foundation in the nature of man. Perfect obedience to the laws of God is all that is required to realise it. In the moral nature of man we find the new heaven and the new earth wherein dwelleth *righteousness*. Further, the realization of this *hope* is the specific object of the Christian revelation, and vouched by all the provisions of God for the education of the human race. He then inquired how far the Christian Church in past ages had been faithful to this aim, and found it guilty of great negligence as the depository of the divine idea of society, and concluded with an appeal to the members of the Convention to be true to their calling in this regard and to urge the practical application of those truths which, as fast as they are received, will change the condition of the world.

Thursday Morning, Oct. 22d,

The Convention again met at 9 o'clock, and was opened with prayer by Rev. Thomas B. Fox of Boston. A letter from Rev. James Kay of Northumberland, Pa., expressing his interest in the meeting, regretting his inability to be present, and referring to the importance of provision for the maintainance of the church of which he was pastor, was read and referred to the Committee of Arrangements.

The third resolution was then taken up. After remarks by Rev. Charles Briggs, General Secretary of A. U. Association, on the importance of a missionary spirit, and the wide and various fields open to missionary labor, the discussion was suspended to attend to a letter from the church in Baltimore, asking that the next semi-annual Convention may be held in that city. This gave rise to some conversation which resulted in the passage of the following resolution, and the appointment of Rev. Messrs. Lothrop, Farley and Hedge as a committee to carry it into effect.

"Resolved, that a committee of three be appointed to reply to the Letter from the First Independent Church in Baltimore, expressing the strong interest and sympathy of the members of this Convention in their welfare, but declining for considerations to be presented in reply to accept their invitation to hold the Convention at Baltimore next year, but intimating our desire and purpose to do so at the earliest practicable period."

Rev. Mr Farley, after expressing his regret that through inadvertence it had not been done before, moved the following resolution, which was adopted by a unanimous vote:

"Resolved, That the members of this Convention viewing with deep interest our fellow laborers for the truth, the Christian connexion throughout our land, and now more especially in this city and State, —reciprocate fully and heartily the spirit of union and sympathy expressed by them with our religious body, and desire now and always to be regarded as ready to co-operate with them in what we feel to be a common cause."

Under this resolution Elder Charles Plummer of the Christian Connection in Philadelphia, was invited to take a seat in the Convention.

Rev. Mr Lothrop, from a committee appointed for that purpose; reported the following as the Committee of Arrangements for the next Convention, and the report was unanimously accepted.

Rev. S. Osgood of Providence, R. I., Rev. J. F. Clarke of Boston, Mass., Rev. A. Hill, of Worcester, Mass., H. P. Fairbanks, Esq., of Charlestown, Mass., Hon. Albert Fearing, of Boston, Mass.

The discussion of the 3d resolution was now resumed by *Judge Greenwood*, of Brooklyn N. Y. who doubted whether being a layman, he ought to speak in such an assembly: but as it had been kindly intimated that laymen might know more about some things than the clergy he would venture upon a few words. He then went on to speak in some detail of the wonderfulness of our age in regard to the victories of science and physical improvements. But he thought there had been no corresponding growth in religion. We still want to bring the great body of the community to the pursuit of truth. Why can we not accomplish this? The great obstacle in the way is mental slavery—as regards theological opinions. We have no religious freedom—or very little of it. How is this to be accounted for? First by the power of the pulpit, compelling men to adhere to the old fixed creeds, and warning them against the danger of heresy.—Secondly, by the influence of fashion. In many places it was unfashionable to be in the minority in religious views. Lastly, by the controlling force of party feeling. The great cause why rational Christianity did not spread faster was, he repeated, want of liberty. It was all important to get men to form honest opinions for themselves. He looked upon Unitarians as the pioneers and champions of religious freedom. They must hasten the time of mental independence.—They must awaken men to independent thought as it were, with the sound of the trumpet.

Rev. Mr. Elliott of St. Louis was unable to keep silence and yet he was hardly able to speak. The subject now before them was most important and he must say a few words upon it. We needed an itinerant, circuit missionary. There were many places at the West where a few hearers could be gathered and much good done by a single visit of a preacher. He had been employed by the Society for propagating the Gospel among the Indians and *others*. He went occasionally to the others—his own pulpit being supplied at the expense of the Society. He went not to preach Unitarianism, but practical religion. We could go thus as oil to calm troubled waters; for it was a fact, that in places, where even the regular ministry could not be sustained—sectarianism ran higher than religion, and plain, simple, devotional, practical preaching was received as a blessing. We needed missionaries for this sort of work. Next, it was most important to strengthen the strong points—make these fountains, as it were, from which streams might wine in due time all around. His Society at St. Louis was an illustration in point. Though young, it could not only walk alone, but even take a little run abroad, to help others. They ask for co-operation. If they were a city set on a hill, they wanted help to build the hill a little higher, that the city might overlook and be seen by a larger circle. As a Society they were not only not dwindling but were keeping up the cause in the State. If a Convention was held there, he would almost engage to find the means to pay the expenses of twenty clergymen, if they would attend. It would be so rare a sight to see twenty clergymen of our faith. His people seldom saw but one, and that not a very large one. He could find a dozen of his brethren here now, whose expenses would willingly be paid if they would each preach in his pulpit two Sundays.

And as to the raising of money for missionary purposes: to this end hearts must first be secured. Money never comes from the pocket. He never heard of a pocket so full, that money would come out unless the heart opened it. He would lay great stress too on the word *Missionary*. That old Lacedoinonian cry must be heard. We need men who will not ask how much will you pay. We need men who will feel that they are *missionaries*. We need more true-hearted men, animated by a spirit of self-sacrifice. If those now in the pulpit had more of this spirit, there would be a speedy change for the better. If young men would join our noble profession and ennoble it with noble-minded men, our cause would flourish. Only give us the spirit of self-sacrifice, ready to yield all to the call of duty.

(Lucretia Mott, a minister in the Society of Friends, being present, was here invited on motion of Rev. Mr. Furness to take a seat in the Convention.)

Rev. Mr. Lothrop, spoke of the utterly, insignificant and contemptible amount given to the missionary cause, by all sects, in comparison with what was given to other less worthy objects. For how many things of little or no moment, compared with the spread of the free Gospel of Christ, was money poured out like water. The only way to increase missionary effort was to make men deeply and personally religious. This after all was the great work to be done, the conversion of individual hearts.

Rev. Mr. Clarke, only wished to say a word or two on one point. Many had a dread of copying the measures of other denominations. This dread was proper to a certain extent; mere imitation was bad. But the dread might be carried too far. We must not refuse measures or language which are natural and fit for us because others employ them. It is not safe to cut the member entirely off from the great body of the Church. The member will wither; and it cannot get or give all the good it might. We should not rashly separate from the old, nor shrink from what is new; but from both take what we can make good use of.

Rev. J. T. Sargent, of Somerville Mass., spoke of the mission to the poor—of its importance and of its success thus far. He thought the luxury, and self-indulgence of wealth, the wide separations in society ought to be rebuked; and the doctrine of the human brotherhood more faithfully urged upon the practice of the richer classes.

Rev. Mr. Muzzey, urged the necessity of cultivating the missionary spirit—and deprecated the carrying of social distinctions into the house of God. (See Mr. M's remarks above.)

Rev. Mr. Hedge, dwelt on the importance of presenting religious truth in plain, simple terms, avoiding cant and stereotyped phraseology. We used phrases that had no definite meaning—phrases that had lost the force and significancy they once possessed. He instanced the 'phrase, "saving souls" as an example. Preachers were too apt to act as unwisely, as would physicians who should use hard words and discuss theories, when they should be applying remedies directly to the disease. He thought the great difficulty was in the application of the Gospel to real life—the sins of the day—the actual sins of society. They had been invited to go to St. Louis. Now should he accept that invitation, there was an application of Christianity, to an institution existing there which he should feel bound to make. Would he be allowed to make it? Would funds be raised for those who should preach the reformation of that abuse? The ministry to the Poor in Boston was an excellent ministry. It went to remedy a social evil. It was a reality. The thing demanded was to bring Christianity to the actual world.

Lucretia Mott said: It was most unexpected to her to be permitted to speak on this occasion. I am gratified in having an invitation to speak out the truth without clothing it in set theological language. I liked the observation of the last speaker, (Mr. Hedge) especially in reference to this point. We make the cross of Christ of no effect, by the ambiguous and deceiving phraseology we throw around his precepts and doctrines. It goes to perpetuate the erroneous views which prevail in Christendom, of the divinity of Christ, and the vicarious atonement. If we could disabuse Christianity of the errors of theology we should do much towards advancing so great and glorious a system if it can be called such. But when preachers for fear of losing their reputation in the religious world, speak of their faith in the Divinity of Christ, and the vicarious atonement, they are retarding Christian progress by their want of simplicity and frankness.

Nothing is more fitted to impede this progress than the popular theology, the generally received systems of faith. A speaker has said (Mr. Clarke) that we ought not unwillingly to allow ourselves to be cut off from the body of the church. But, however vital that body may be and she would not deny it much earnestness and worth, yet we must be willing to be separated from it, in respect to the important doctrines.—But who is there of you glorying so much in that spirit of heresy in which St. Paul boasted—heresy after the manner of men, who of you stands so fast in the liberty wherewith Christ has made us free, as to acknowledge the extent of their secret suspicions of views ordinarily professed? Who is ready to hold up the purity of human nature in place of its depravity? Who will speak of Christ's divinity without mystery? who will speak of the importance of becoming Christ-like by following, his example of that which is meant when he is called "the Son of God with power according the spirit of holiness," and not of that greatness of his which is inexplicable or involves mystery and miracle. We are too prone to take our views of Christianity from some of the credulous followers of Christ, lest any departure from the early disciples should fasten upon us the suspicions of unbelief in the Bible. But should we not feel free to speak of the narratives of those who hand down the account of Christ's mission in their true character! The importance of free thinking and honest speech cannot be over-estimated. Be not afraid of the reputation of infidelity or the opprobrium of the religious world. We must be willing to be severed from it if necessary. And our fruits and not our opinions will finally judge us.—There is but one criterion of judgment, and every body knows what love, truth, mercy are! If we seek to bring forth righteousness exceeding the righteousness of the Scribes and Pharisees, then we need fear little though brother deliver up brother to death. It may become a small thing to be judged of man's judgment. We ought to rejoice that we are permitted to offer a pattern of Christianity exceeding the common one. We need Saviors that shall be as Saviors on our own Mount Zion. How great is the mischief those false doctrines are doing which make men depraved and then point to the vicarious suffering of Christ. We are too prone to begin with the spirit and then seek to be made perfect in the flesh. We clothe our thought in expressions that deceive. There is too much image worship still practiced by Christians! We are apt to proselyte to sect rather than to Christianity! It has been well said our fathers made *graven* images, but we make *verbal* ones. God has made man after his image, and man has made God after his image. If you have had Channing and Worcester to lead you on, why are you not prepared to carry the work forward, even beyond them? My heart was made humble and tender when I came into the Convention, and saw in the chair the son of an old friend of my father; Samuel Parkman of Boston. Looking at Calvanistic Boston as it then was, and considering how Channing rose and bore his testimony and what results followed, we may be encouraged. But let the work advance, Lo! the field is white to the harvest. There are some circumstances now tending to break the connexion between religion and death, and to substitute a connexion between religion and life. The graveyard and the church, religion and death are not now as they were sodosely and inseparably connected. Rural cemeteries have helped to bring religion into view as belonging more to our present state than our future condition!—This divine gift of religion has been bestowed rather to govern our lives than to gratify our curiosity! We are fast settling down into satisfaction with the general ignorance in relation to the future, and are no longer content to weave together a few texts about the nature of the future state and play upon the superstitious feelings and hopes of the people without moving them to good works. Religion is fast getting to be mingled with every day life, with common goodness.

The minister is ashamed to make such a use of the Bible, as shall make it a store house of arguments against the most sacred causes of humanity; to quote from the sensualist Solomon texts in defence of intemperance, or to place obstacles in the way of those who are seeking to break the fetters of the slave, by quoting texts of Scripture to prove slavery a patriarchal institution! Look too at woman's place in society here among ourselves. There is great zeal for the relief of Hindoo woman, but let us look at home and behold worse than their funeral pile, the immolation of woman at the shrine of Priestcraft. Has she leave to speak out the gushings of her soul! Ah! Have you, Brethren unfettered yourselves from a prejudice that is tending to immolate one half the whole human family? Some of us have not so read the Scriptures as to find warrant for the exclusive appropriation of the pulpit by one sex! I know where I stand, I should speak with all delicacy. But shall not the time come when you will consider if a great deal too much of church machinery and ecclesiastical formality, does not mingle with your Christianity. Are you not worse than your teachers in keeping up ordinances which they would suffer to decline, and will you not soon be able to see how much more affectionate Christian Institutions might be if they were not cumbered with a salaried class, how much less expensive and more efficient.

I hear you speak of Missionaries—I always like better that name which the excellent Joseph Tuckerman chose for himself, a minister at large. I desire to see Christianity stripped of all names and things that make it technical, of the gloomy appendage of a sect. Let it be a kingdom of God in the soul, let the inward voice speak out, and it will find a repose. I care not for the superstition of the Quaker language. I feel myself to be one of you. Let me urge you by all that is glorious in your principle to be faithful to them. Do not reach to build up a demure piety, but a true useful practical life. I wish there were more extempore speeches among you. Then men who work with their own hands and labor from day to day shall pour out the gushings of their hearts upon you. If the ministry were stripped of its peculiar and special support there would be many preachers for one and a greater enlargemant of heart in all. Brethren, hearken to the spirit. He dwelleth with you though you know it not. It is he that walketh with you by the way. Are not the aspirations for truth, proof that we have a present God with us!

Rev. Mr. Elliott, rose to correct a mistake or two into which his friend from Bangor had fallen. He was not here seeking a supply for his pulpit during his absence; that was provided for. His invitation was an addition to that permanent supply. And as to the subject of slavery, it certainly would be unwise; in his opinion it would be wrong for a stranger in St. Louis, only for a few Sundays, to make that subject prominent in all this preaching. But though it was a subject surrounded with difficulties and to be delicately treated, he assured the brethren, it was no harder to manage in that city, than in this city of Philadelphia. He could say freely and without offence as much if not more there than he could here about abolition; and he assured the gentleman, that he should feel less embarrassed in asking him to his pulpit by his views on slavery than by his remark about the "saving of souls."

Rev. Dr. Gannett remarked a little while ago he was anxious to speak, for his heart was brimful; it was full now, but whether with the same spirit that then overflowed it he could hardly tell. He had been moved by what his brothers Elliott and Lothrop had said. He thought their words had gone to the heart of this resolution; to the heart of our denomination, to the heart of every interest dear to us. The great want is, the want of a religious spirit.—But what spirit! that which comes from the close connexion of the soul with God. Our deficiency is here; in the devotional principle.—We may speak of Christian theology as composed of three elements, the rational, the philanthropic, the devotional. The two former marked the two first stages of our denomination; but we have not as we should, exhibited the latter. Either of these alone will not do. Together they are the three corded line which will bind success to our cause, the triune faith, in which we may rejoice and glory. How shall we remedy our want? we must discover that want, the need of more of that humble, glowing piety, in the individual soul brought into intimate communion with God. The great point to solve, is how to bring the soul into the closest and happiest relation to God. To this end we need certainly, a rational theology; and for this we have labored well. But we must make Christian truths of such a theology vital; else they will be as dry as the five points of Calvinism. Philanthrophy separated from piety, would become a beautiful corpse.

Mr. G. went on to say that once there was a mystery (the admission of the Gentiles into the Christian communion) which is now clear: but there is also a mystery which the early disciples understood, viz. the life hidden with Christ in God. Where were we to get the spirit of self-sacrifice? On our knees in prayer. Where were we to get humility, purity, energy, which constitute self-sacrifice? On our knees in prayer. It is said we must be religious. What is meant by that? What did Jesus say it meant? "Thou shalt love the Lord thy God with all thy heart." The more he read that commandment, the more it perplexed him. He came not there to use the language of confession or rebuke; but he felt that he did not keep that commandment. Others may; but if we do not keep that commandment, how can we work—how can we meet and surmount difficulties. We must get the necessary courage, in the secret struggles of the soul, laboring upward and upward to God. Is not this, the great want, the want of the devotional spirit? The age is material in its philosophy, sensual in its ways. He said it with reverence, you must bring God from heaven and put him in connection with this material world. God must be seen and known in the market and the street.

Dark as the times are there is encouragement in this; the age feels its great need. Men are feeling after if haply they may find God. The religious capacity of the soul, is making its demand. And men will come to find satisfaction in this highest truth, that in God alone can they find true life.

Woman too is crying for God. She in the sanctuary of home is thirsting for communion with her Maker. Most instructive are those passages which show us woman at the cross and at the sepulchre in all her loving courage and disinterested devotion. No woman had ever thus honored the death bed of any heathen philosopher. Let us listen to the cry "show us the Father." Here is our strength; for we can give them the *Father*,—give them a simple, rational piety. We can go to a God who is liberty and love.

If we would as Uuitarian Christians, build up our cause, we must give a more devotional character to all our labors. Mr. G. here alluded to a fact in the late meeting of the Evangelical Alliance in London—the spirit of prayer which prevailed. This was one bright feature in that assembly of loving bigots. This redeemed it somewhat from the disgrace which hangs over it for the scorn it poured on free thought.

Mr. G. concluded by saying that could the devotional spirit distinguish our denomination, he would never again take dark views of its condition. For whilst he was sure that every plant which the Heavenly Father had not planted would be rooted up,—this would grow until it had overshadowed the earth; and its leaves would be for the healing of the nations.

The 3d. Resolution was then passed by an unanimous vote.

Rev. Mr. Lothrop with a few feeling and appropriate remarks, introduced the following resolution:

Resolved, That the thunks of this Convention be presented to the Pastor and brethren and sisters of this Society for the hospitality they have exercised towards us, for the cordial and truly Christian kindness with which they have welcomed us to their houses and their hearts and for all that they have done for our convenience, and to give interest and efficacy to this occasion.

Before putting the resolution to vote, Dr. Parkman requested the indulgence of the Convention to a few remarks.

"The very terms of the resolution," he said, "awaken our most grateful emotions, and no sooner had they been uttered, than they found, he was persuaded, a ready response in every heart. As the members of this Convention, we find the utmost reason for our grateful acknowledgements. And, first of all, does it become us to bless the paternal hand which has so graciously conducted us hither, and opened to us such various good. We have been welcomed to the dwellings of our friends with a most refined and generous hospitality, and they have opened wide their arms to receive us. We have been gathered within this house of Prayer, offering our common petitions, mingling our sympathies, and freely imparting our thoughts. In the instructions of this pulpit, we have learnt how we should separate "the precious from the vile, the chaff from the wheat:"* and how we may ourselves advance, even while we are hastening unto "the new heavens and the new earth, wherein dwelleth righteousness."*

In all our discussions of topics of high and commanding interest, we have sought not to forget, "that the end of the commandment is charity out of a pure heart and a good conscience and faith unfeigned." And we may regard it as a subject for our just congratulation, that there has been exhibited here so much of that which the wise and gentle Melancthon commended to his friend Luther as the spirit best becoming deliberations among Christians—in what is certain, *unity;* in what is doubtful, *liberty;* but in every thing, *charity:* or, if I may be permitted to adopt here, his own felicitous expression, "In certis, unitas; in dubiis, libertas; in omnibus, charitas."

In the course of this morning's debate, by a special vote of this body, we have shared a privilege, unwonted certainly, and singular in *our* assemblies, of listening to the words of a gifted lady, worthy to be called "a Friend," who, had she lived in the day of the Apostle, would doubtless have found her place with the women whom he commends to his Philippian brethren as "his fellow-laborers in the gospel;" while on the other hand we may not suppress our conviction, that could the same Apostle have been present with us here, he would have urged in all the wisdom and the courtesy that were in him, some other interpretations of his own injunctions.

I may not detain you longer, my brethren, from the expression of what the Resolution before us implies; and certain, as I am, of the sentiments of grateful and respectful regard so cordially cherished for the pastor and the people of this church, I propose that the Resolution itself be adopted by the Convention rising.

It was accordingly so adopted, and Rev. Mr. Elliot of St. Louis being invited by the President to close the services with prayer, the Convention was dissolved.

Rev. Mr. Furness, found it hard to bid farewell to the parting guests. Their presence had woven living ties, never to be broken. The Unitarians of Philadelphia had heard of their brethren at the East; and had occasionally listened to some of their preachers. But now they knew them—knew them with their warm hearts—knew them as friends. In behalf of his Church he thanked them all for coming, and for what they had done. He felt proud of his denomination; proud of the manly freedom that had been shown—proud of the confidence that had been reposed in human nature. He bade them farewell; and prayed that God's blessing might rest upon them.

At this point of the proceedings a lady, whom we understood to be Esther Moore, a respected speaker among the Friends arose, and proceeded to address the convention. After respectfully hearing her for a few moments, the President said, that it was his duty to inform her, that the hour at which the convention had voted to adjourn had nearly arrived; that there were other subjects demanding their action; and that with whatever reluctance, the convention must forego the benefit of her remarks. Upon which the lady with the readiest acquiescence took her seat.

Elder Charles Plummer briefly thanked the Convention, for the vote by which he had been permitted to take his seat with them and enjoy as he had done these excellent meetings.

After prayer by the Rev. Mr. Elliott, the Convention was dissolved.

* These were the texts of the Preachers to the Convention, Rev. Mr. Hall of Providence and Rev. Mr. Hedge of Bangor.

*** The Thursday Lecture was preached this week by Rev. E. Peabody of this city, from Romans viii. 6. "For to be carnally minded is death, but to be spiritually minded is life and peace." Subject—The Spiritual life.

The Church in Spring Street, West Roxbury, have given an unanimous call to the Rev. Dexter Clapp, late of Savannah to become their Pastor.

☞ In order to give the report of the doings of the Convention, &c., at Philadelphia, we have been obliged to postpone several communications and other matter prepared for to-day's paper.

It is understood that Rev. Mr Frothingham is to be a temporary substitute for Rev. Dr. Dewey. [Whig.

We understand that this report which is found in several papers is not true.

MISCELLANEOUS ITEMS.

Editorial Courtesy. We copy the following notice, with pleasure, from the New York Recorder. We hope soon to be able to give our readers a more particular account of the new paper in New York, which, conducted as it will be by those who are on the spot, must do more than can be done by us here to meet the peculiar wants of that part of the country. There is surely room enough for them and us, and we wish them all success in their truly worthy undertaking.

Christian Inquirer. This is the title of a Unitarian paper just established in this city, of which Mr. Wm. Kirkland is the editor. The establishment of such a paper had been for some time in contemplation, and we presume therefore that it has been done with a thorough counting of the cost. Whether it will be regarded as an interference with the prescriptive rights of the Christian Register, the well-conducted Unitarian paper of Boston, we do not know. We cannot wish our new neighbor success in the propagation of Unitarian views of Christianity, but we shall find pleasure in meeting in him a manly opponent, of cultivated mind and liberal feelings.

Disappearance of Mr. Kirkland. Mr. Kirkland, the edtor of the new Unitarian paper at New York, left his home on Saturday of last week, and has not since returned. He left the hotel at Newburg on Sunday evening, to take the night boat down, and it is feared may have walked into the river. Any information in regard to his probable fate will be gratefully received by his family, at No. 143 Green street, New York.

The Body of Mr. Kirkland whose disappearance excited so much anxiety, has we learn been found in the North river, near the wharf at Newburg. The sad supposition of his friends is thus confirmed, that in the darkness and storm of Sunday night (Oct. 18th) he must, on his way to the steamboat, have made a mistep and fallen into the water.

The above notice of Mr. Kirkland's paper was written before we saw any account of the sad accident. We had no personal acquaintance with him, but cannot make this announcement without profound sorrow. God only knows and he alone can soothe the anguish of the bereaved friends. We deeply mourn over the event as a public calamity. The loss of a zealous, accomplished, Christian man is one not easily supplied, and especially at this time, when all the zeal, ability and virtue among us find ample room for exercise in the great field before us.

Minister at Large in Charlestown.—Rev. Mr. Folsom, late of Haverhill, has entered upon his duties at Minister as Large in Charlestown.

Yale College. Professor Woolsey was ordained as Pastor, and inaugurated as President of Yale College, at New Haven, on Wednesday, Oct. 21st. The first ceremony took place in the forenoon, and the latter in the afternoon. In the evening all the College buildings were brilliantly illuminated, in honor of the event.

Williams College. The trustees of Williams College, at a late meeting, voted to erect, as soon as practicable, a new three story College edifice, on a vacant lot adjoining West College. The great and continued increase of students renders this necessary, the present accommodations not being sufficiently ample to furnish all with rooms. This will make the third College building, which has been put up in Williamstown within three years. The number of students now attendant on the College is larger than at any former period.

Rev. Orville Dewey, D. D., delivered a parting discourse to his congregation, on Sunday evening, in view of his separation from them for several months to come. His text was taken from the seventh chapter of 1 Corinthians, and the 25th verse: "I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful:" and his discourse was of a miscellaneous character. He referred in brief terms to his inability, through ill health, to discharge his pastoral duties to his entire satisfaction; alluded in language of deep feeling, to the sudden death of Mr. William Kirkland; and, after dwelling at some length on the proceedings of the late Unitarian Convention at Philadelphia, concluded by invoking peace and prosperity to dwell wherein he had so long ministered. [New York Express, Oct. 26th.

Longevity. Rev. Mr. Lothrop, in his discourse at Brattle street church yesterday morning, alluded to the decease of two female members of his church who had died within a few days past, at a venerable age. One of these persons,* we understand, died in the 91st year of her age, never having suffered a day's illness, or had occasion for the advice of a physician until the last four days of her life. The other died at the age of 93, having until a few weeks past, regularly walked to church on Sundays, sometimes in inclement weather, from a remote part of the town. [Daily Adv.

* This lady, we learn, was Mrs. Elizabeth Boyle, who died last week, at the advanced age above stated. She was the widow of Col. John Boyle, formerly well known as a bookseller in this city.

☞ J. B. Gough, Sunday Evening, Nov 1st. There will be an Address on Temperance, in the Tremont Temple, at 7½ o'clock. Admission 12½ cents.
M. GRANT, Pres. B. T. A. Soc'y.
F. R. Woodward, Sec'y. o31

☞ FRANKLIN EVANGELICAL ASSOCIATION. The F. E. A. will meet at the house of Dr Wright, in Montague, on Monday, Nov. 2d.
Public services are expected.
o31 By order of the Scribe.

☞ ALBANY FESTIVAL. The occurrence of an exciting State election on the First Week in November, the time appointed for the Festival, and which was unforeseen, induces a further delay. The time is now definitively fixed for the 18th, 19th and 20th of November.

Our friends will see the propriety of having all articles intended for us placed in our possession early in the preceding week. Boxes directed to "H. F. Harrington, 250 Lydius street, Albany," and put in charge of the Expresses on the Railroads, &c., will be promptly delivered. H. F. HARRINGTON.
Albany, Oct 31, 1846.

☞ The MIDDLESEX NORTH ASSOCIATION will hold their next meeting at the Rev Mr Morse's, in Tyngsboro', on Wednesday, Nov 11th, one week later than the usual time, at 10 o'clock, A. M.
o31 JOS. C. SMITH, Scribe.

☞ UNION PASTORAL ASSOCIATION. The Association will meet on Tuesday, Nov 10th, at Rev F. D. Huntington's,—residence on the Highlands, in Roxbury. SAML. OSGOOD, Scribe.

MARRIAGES.

In this city, 22d inst, by Rev Mr Smith, Mr Charles Jordan of Cambridge, to Miss Mary C. eldest daughter of Samuel G. Bradshaw, Esq. of Boston.

By Rev Dr Beecher, Mr Caleb Gilman of Portsmouth, N. H., to Miss Catherine J., daughter of Mr Richard Burke, of Boston.

By Rev Mr Woart, Mr Charles A. Bernard to Miss Julia A. Davey.

22nd inst., at the Bowdoin square Church, by Rev. Mr Cushman, Mr Giles E. Sunderland of Boston, to Miss Caroline E. R. Aldrich of Mendon.

In Chelsea, at St. Luke's Church, on Tuesday eve., by Rev Mr Bartlett, Mr George Allen Wadleigh of Boston, to Miss Mary Frances Molineaux of Chelsea, only daughter of the late John Molineaux of Boston.

In Medford, on Sunday evening, by Rev Mr Stetson, Mr John Hunt to Miss Sarah J. Simmes.

In Hingham, 25th inst., Mr James L. Gardner to Miss Mary D. eldest daughter of Leonard Cushing, Esq.

In Pembroke, Sunday morning, 25th inst, in the Congregational Church, by Rev Mr Smith, Mr Horace J. Foster to Miss Lucy P. Mann.—Also, Mr Isaac G. Stetson to Miss Jane R. W. Oldham, all of Pembroke.

In Philadelphia, 13th inst, by Rev W. H. Furness, Mr William Furness of Woburn, Mass., to Miss Joanna Tilden Furness of P.

DEATHS.

In this city, 12th inst, Mrs Mary H., wife of Hon. Edmund Dwight, 58.

In Gloucester, 12th inst, Mr John Pierce, 58, formerly an optician of this city.

In Roxbury, Mr Nathaniel Poor, Jr., 36.

In Cambridgeport, Mrs Sarah A. Ball, wife of Capt James Balls, 35 years, 10½ months.

In Lincoln, 24th inst., Mr Phineas Fisk, 81.

In Hingham, 12nh inst, Mrs Francis Winslow, formerly of Marshfield, 84.

In Lynnfield, 22nd inst., Miss Parmela Pearson, 51.

In Cambridge, on Sunday morning, Mrs Martha, wife of Rev Dr Chase, 44.

In Billerica, 25th inst., Mrs Nancy R. wife of Capt Ezra Allen of Boston, 51.

In South Reading, 22d inst., Mrs Clarissa, wife of Mr Aaron Sweetser, 46.

In Weston, Mrs Ann, widow of the late Samuel G. Derby, Esq., 86.

In Salem, 22d inst, Isabod Tucker, Esq, 81; late clerk of the Judicial Court of Essex county, and a graduate of Harvard University in the class of 1791.

In Newburyport on Thursday last, Lucy Ann, child of Andrew F. and Hannah G. Howard, aged 5 years, 6 mos.

In Newbury, on Saturday morning, Mr. Edmund Plummer, 74.

In West Haverhill, Mr John Webster, 68

In East Haverhill, Mrs Mary P, wife of Mr. Eldridge Cooper, 27.

CHEAP BED COMFORTERS, of various sizes, from 5 to 11 quarters wide, made by the Blind, and for sale at 152 Washington street.
Prices from 92 cents to $3,50. 3tis o31

H. J. MARTIN, M. D., Surgeon Dentist, 15 Summer street, has REDUCED THE PRICES of his whole sets of Mineral Teeth, with or without gums, from $200 and $175 to $125 and $100, and so in proportion for all other dental operations. is3m o31

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXXVIII, for November.

—CONTENTS—
Art. I. The Mythical Theory applied to the Life of Christ.
II. The True Idea of Priest and King.
III. Artistic Representations of the Trinity.
IV. Subjects for the Pulpit.
V. Greenwood's Miscellanies.
VI. Cheever's Writings.
VIII. Character and Position of Congregationalism.
IX. Notices of Recent Publications.
X. Intelligence.
Published by CROSBY & NICHOLS, 118 Washington st. 3tis o31

TEETH EXTRACTED WITHOUT PAIN.—For years, surgeons and dentists have vainly sought for some means to alleviate pain while severe operations were taking place. Many an individual has gone to his grave, through a dread of suffering, who might have been saved had he been willing to place himself in the hands of the surgeon; and persons have suffered for many a long year with their Teeth, rather than submit to have them extracted. It is acknowledged that extracting teeth is one of the most painful operations in surgery, but the pain being momentary, is not so generally perceived. To remove all these difficulties, and allow even the most sensitive an opportunity for the performance of any surgical or dental operation, DR. MORTON has discovered a compound to alleviate pain. He can, after administering it, extract a tooth, and the patient will not be sensible of the slightest pain. He has done it in repeated instances. He has made arrangements to extract Teeth, using his Compound, at his Rooms, No 19 Tremont Row. 4w o31

THE BOSTON ALMANAC, for 1847, by S. N. Dickinson, will be published at an early day in December. The Directory to the Business People of Boston, will be thoroughly prepared, and inserted at greater length than usual. As the business of the city increases, this department of our Almanac grows with it. In the number now coming out, there will be a series of DIAGRAMS representing the various RAILROADS diverging from Boston, with historical sketches of each. These diagrams or maps have been prepared at some considerable expense, and will, together with the Business Directory, form the principal features to the Almanac for 1847. The usual quantity of Miscellaneous Matter will be found in its pages. The covers will be illuminated with some choice specimens of Printing, and the fine large Map of Boston, will be bound up in the volume.
Orders may be sent to Mr B. B. MUSSEY, 29 Cornhill, or to the Proprietor, S. N. Dickinson, 52 Washington street. 2wis4os o31

GREENWOOD'S PSALMS AND HYMNS.—Newly Stereotyped Edition. The subscribers have recently procured new stereotype plates of this popular collection of Sacred Poetry, now used of nearly all the Societies of the denomination, have just published the 44th Edition, to which an addition of over One Hundred Hymns has been made.
They have also published another Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.
Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.
The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Saviour, and are highly approved by those who have examined the work, since they were made.
It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.
The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. Mr. Peabody;) Hollis Street Society, (Rev. Mr. Fosdick;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Gannett;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Church of the Saviour, (Rev. Mr Waterston;) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Saviour, Brooklyn, N. Y. (Rev. Mr. Farley;) College Chapel, and also Divinity Hall, Harv

POETRY.

[For the Register.]

WHY DO I WISH A LONGER STAY?

BY BENJ. KING BROWN.

Why do I wish a longer stay?
Why do I start at death?
There's no retreat, there's no delay;
If 'tis God's will, I must obey,
And willingly yield my breath.

'Tis true I've wander'd from my God,
Nor follow'd His behest;
Full oft in error's path have trod,
Nor ever heeded of his word,
While I in health was blest.

But sickness chills my with'ring brow,
And palsied are my hands;
Dark retrospection rushes now
Across my frenzied brain, to show
Where I've spurn'd thy commands.

Yet, still, I ask not to remain
A moment past my time;
For should I live, perhaps again,'
Temptation might allure my brain,
To many a cruel crime.

So, gracious God, I come to thee,
O'erladen with my sin;
Full conscious thou canst never be
So harsh, unmerciful to me,
As I to thee have been.

Fort Hill, Boston.

[For the Register.]

MRS. MARY A. HOLLEY.

Died at N. Orleans on the 2d of August 1846, Mrs. Mary Austin Holley, widow of the Rev. Dr. Holley, formerly of Boston, and subsequently President of Transylvania University, Ky.

The messenger has come, and been obeyed,
My God I thank thee that I *may not* say
"Hadst thou been here my sister had not died."
Thy hand, thy tender and most loving hand
Hath from life's turbid river's ebbing low,
Shifting and dark as Mississippi's tide—
Gathered this wilting, "bruised reed;" and set
Its fragile stem fast by the stream of Heaven—
Where, on the bosom of the Lamb, who loves
Its quiet waters peacefully she leans—
But oh, when on the face of death I gaze
Dimly and tearfully,—for the tears will come,—
And mark what toil and pain have written there;
All its expressions and its histories,
Since we were girls together; ever since
We took our separate path of wedded life
And offered up our hearts to the kind God.
Each for her first born child; oh, Mary, then
I bend me lowly to thy marble clock,
With thoughts unuttered and unutterable,
And own God's sacred ways past finding out.

* * * * * *

How thick the memories come! Why, Mary, once
In beautiful blossom of thy girlhood hope
Honored as few,—beloved still more than honored,
I saw thee give that hand to one who stood
Foremost in eloquence among the eloquent,
Than whose, no sweeter or more winning tongue,
E'en in that city of orators, drew crowds
Greater or gladder; or that thirsted more
To drink the dropping honey of the word.
—Mary, when you and I, in the house of God,
Sat side by side, and gazed and gazed again
Into his burning and transparent soul
But could not gaze our fill; then welcomed him
After his labors to our kindred hearts
And felt that he was intimately *ours*,—
How little did we dream that in his prime
Of power and zeal he would be laid so low!
Or, the unwonted glory of that frame
Be wrapped so early in the weary folds
Of the sea-mantle of its mother earth!

* * * * * *

And now thou too art gone; as suddenly
In prime of womanhood, when midsummer
Was barely past. The same death-angel too,
The fever yellow-winged, came for you both.
In life's most busy hour thou wert in death;
Important schemes pressed on thee unfulfikd;
They found thee seeking rest but finding none
For thee and thy poor boy; yet hoping on,
On to the end. How did thy breaking heart
Ache for thine only son! whom God had given
To thy deep prayer; then stricken, for thy cross
A daily cross which thou has borne full well.
Since first the beacon of thy life went out
And left thee on the sea without a guide,
Though thou didst nobly battle out the storm
Thou ne'er has tasted rest. The driving world
Once and again has paused to read the tale
Which thou hast given them of his deathless life,
Nor can it but remember how thy pen
Pictured an eldorado which not yet
Had cursed it, soil with footprints of the slave.
These things are nought my sister: almost nought
Thine intellectual honors, graces, gifts,
Though many sought, thee for them who stood chief
Among thy country's heroes: Once to me
A constant fascination and delight,
I now almost forget that they have been.
Mary I see thee sleep the sleep of death
With tearful yearnings for thy *sister soul*,
And this one joy, thou'rt safe from human woe.

C. H. A. D.

MINE AND OURS.

BY GOODWIN BARMBY.

Mine is the little hand, puny and weak,
Ours are the thousand arms, mountains to break;
Mine is the atom of clay for the grave,
Ours is the Earth, with hill, valley and wave:
Mine will evanish like corpse in the sod,
Ours will arise to the Heaven of God!

Mine is the secret prayer, breathed low and lone,
Ours is the anthem of conquering tone;
Mine is the little flower nurtured in dearth,
Ours is the blossoming Eden of Earth:
Mine will evanish like corpse in the sod,
Ours will arise to the Heaven of God!

Mine is the brain that but gleams like a spark,
Ours are the thoughts like stars lightning the dark;
Mine is the heart that beats fearfully hurled,
Ours is the heart-throbs that gladdens the world:
Mine will evanish like corpse in the sod,
Ours will arise to the Heaven of God!

Mine is the hermit-life lone in its hours,
Ours are humanity's loves, thoughts and powers;
Mine, scarcely mine, is the frame, doomed to fall,
Ours is our God, common Parent of all!
Mine will evanish like corpse in the sod,
Ours will arise to the Heaven of God!

[Douglas Jerrold's Shilling Magazine.

AFFLICTION.

BY JOHN G. WHITTIER.

With silence, only, as their benediction,
God's angels come,
Where, in the shadow of great affliction,
The soul is dumb!

God calls our loved ones; but we lose not wholly
What he hath given;
They live on earth, in thought and deed, as truly
As in His heaven.

It is our duty to hold communion with all who hold communion with Christ. Little party differences should never prompt us to deviate from Christian fellowship with each other.

Lowliness of mind is not a flower which grows in the field of nature, but is planted by the finger of God in a renewed heart, and learned of the lowly Jesus.

MISCELLANEOUS.

[From Jerrold's Magazine.]

MRS. EDEN'S SIXPENCE.

A SHORT STORY FOR SAMARITANS.

It was a little child that had come to beg.—But the knock—timid and hesitating as it was—disturbed the baby, that after much rocking and soothing, Mrs. Eden had just succeeded in getting it into the first sleep. And very displeased with the knock was Mrs. Eden in consequence, and her mind was fully made up,—not only to dismiss the beggar—if beggar it were—without alms, but to speak a sharp word or two, into the bargain. But this last resolution was dismissed before she reached the door—for she encountered a gust of wind in the passage, which made her remember how severe the weather was out in the bleak streets, and opportunely reminded her that Christian charity would not tolerate sharp words under the circumstances.

Severe enough, God knows, the weather had been for some days. People who had made their calculations, decided that for seven winters the thermometer had not fallen so many degrees below the freezing point. Only that morning, within half a mile of Mrs. Eden's residence, a girl had been found stone dead—frozen, poor thing on the door-step of a rich man's house.—But the rich man, knew not of course, that she was there—for it is not in the human heart to suffer a fellow creature to perish with the cold and hunger on a door step. The rich man had dropped into a sound sleep—drawing up his limbs in his comfortable, warm bed, unconscious of the tragedy which, so near to him, was witnessed by the awful frost.

When Mrs. Eden had got the door open—which was not easy of accomplishment—for the wind for some moments absolutely insisted on keeping it shut, she beheld a little ragged starveling, of what sex she could not determine—small enough to be only six years old—but sufficiently aged in features to be twelve or thirteen—poverty having done the work of time, and labored at it with good will. Now Mrs. Eden, as we have seen, had determined to bestow no alms. The crying baby still admonished her of the interruption to its slumbers, and as it was a very wakeful baby indeed, she had to calculate upon a second course of rocking and soothing before she could lay it on the pillow, and so find an opportunity to prepare her husband's supper. But woman's heart, and a mother's heart especially, is nature's masterpiece of sympathy. And Mrs. Eden, who had little time for reading books, was a great scholar in human faces. God's Gospel, she often said in her own quaint fashion, was written in children's features—a speech for which she was, on one occasion, taken soundly to task, by a local preacher and distributor of tracts. I believe she was right notwithstanding. When she had looked only an instant upon the little ragged epicene, and heard the piteous wail which its thin, blue lips uttered, and which resolved itself into some such words as these—"Have you anything to give a poor child to-night, that's got no mother, please?" she felt a twang at the heart, that by some process of association, had reference to a certain sixpence which was deposited in a pill box that stood upon the mantle-piece within, and which she had that morning picked up in an adjoining street. It seemed to Mrs. Eden that this waif could not be applied to better use than the relief of the little mendicant.—Accordingly she bestowed the coin upon the child, whose faculty of speech was averted by the magnitude of the alms, and the donor was unthanked. She did not heed the circumstance, for she belonged not to that class of benefactors who are uneasy if the palate of their benevolence go unrelished by praise.

The child, grasping the coin in his little hand, made quick way to a baker's shop before whose window, among other hungry and frost-pinched children, she, (for it was a girl that Mrs. Eden had relieved,) had stood but a brief while before, eyeing the loaves that were as hopeless of attainment as the very food of angels. There was one loaf with its crusty side turned to catch the eye of the passengers, upon which she resolved to expend the sixpence. Now it chanced that the baker was not to be numbered among the kindest members of the human family. There was an acidity in his countenance which repelled liking. Some men win favor at a glance. This baker was of a different class. He was *sour* with an emphasis, especially to children, and more particularly to poor children. To do him justice, he was not servile to the rich. He was vinegar—a little diluted, perhaps—but never oil or butter, or any unctious substance, though his wealthiest customer was coining gold of standard weight upon his desk.

The girl fearlessly entered the shop, and pointed to the loaf which she desired to possess. The baker frowned—to his customary vinegar, and added a copious dash of unripe lemon juice. The child threw down the sixpence.

"That loaf—that'un there—here in the corner," said the child eagerly. But the baker who had taken up the coin, did not hasten to execute the order. He narrowly inspected the money, and dissatisfied with the scrutiny, notched it with a file. And then the full villany of its being was revealed. The Samaritan gift—Good Spirits had looked down and blessed it—was a sham. Adjoining the neighborhood in which the baker resided, a gang of coiners had recently established themselves, and base money was frequently tendered at the shops of the various tradesmen. Twice that day had sixpences been presented to the baker in exchange for bread. The call upon his time which the prosecution of the offenders would have demanded, had alone deterred him from such a step, but he inwardly resolved, that on the next occasion the party should be made an example of. Without more ado therefore, he walked to his door, and promised a penny roll to a ragged urchin for fetching a policeman. The lad darted off, shrieking "police," as he went, and followed by a dozen boys and girls, ragged as himself, and vociferating as loudly.

An officer was soon found. He listened to the baker—examined the coin, and professed to recognize the child as an old hand at "that sort of thing."

"You'll have to attend to-morrow, Mr. Bulrush," he said to the baker. "Ten will be the hour. It's uncertain when 'twill come off—but we'll have consideration for you on account of your business. Bread is dear enough—aint it?"

"It will be very inconvenient for me to appear myself," remarked the baker. "I suppose if I send my wife it will do—won't it?"

The policeman thought otherwise, and grasped the little hand compressed within his own, tighter as he said so. The child uttered a piteous cry of pain, and bade the man release her, that she might take the loaf to her father. At this juncture the baker's wife entered the shop.

"You are hurting your little girl," she said to the policeman.

"*My* little girl," said the piqued officer, as he glanced disdainfully at the child. "Thank you, Mrs. Bulrush—my little girl makes a better appearance than a beggar's—my little girl has warm, respectable clothing, and never offers bad money."

"Oh, it's another case of bad money—is it?—Why, that makes the third to day."

"Bad money," cried the child, beginning to cry as she now first understood her position.—"A woman gave it to me. Father sent me out to beg, and told me to buy bread with what I got. I won't go to jail. Please let me go home."

"It may be true what she says," remarked the baker's spouse.

"'Tis so young a child, I don't see what's the use of sending her to prison; except for charity's sake, for I suppose they'll feed her there. I would let her go—*I* would, Bulrush."

"Why, you see, ma'am, it wouldn't do to let her go," replied the policeman; "if it's only on the principle of getting her fed. Why, as a Christian and a mother, Mrs. Bulrush, you must say prison-feeding is better than chance bread. Bless me, she won't know herself when she comes out, she'll be plump and fat."

A customer had entered the shop during the officer's speech.

"Why, Mr. Eden," said the baker's lady, "you are a stranger. How's your respectable wife and the nice baby? Here's a case of a bad sixpence; a shame, ain't it, to see so young a hand at it—the third case to day—tradesmen must be careful."

"Bad money—so young, too—not the first attempt I suppose?" said Mr. Eden.

'Oh, no—an old hand at it, sir. I've had my eye on her this long time,' said the policeman.

'I want a half quartern loaf, Mr. Bulrush—a crusty one if you have it—that in the window will just suit me;' and Mr Eden pointed to the loaf which the child intended to purchase.—When she saw the Baker deliver it to his customer, she renewed her crying and wept more bitterly than ever.

'Well, good night, Bulrush—good night, Mrs B., said Mr Eden, turning to depart. 'She *is* young—too young for oakum picking—cold night isn't it!' and he left the shop. The policeman also quitted it, dragging the child along—while Mr Bulrush put on his great coat—wiped the flour from his face, and prepared to follow him to make the charge at the station-house.

The baby was asleep before the knocker responded to the application of Mr Eden's finger. The supper was in course of preparation—but not ready, and Mr Eden was a hasty man. But for the little mendicant baby, would have been disposed of half an hour before,and the sausages would be 'keeping warm' upon the hob. Rat-tat-rat.

As it happened, Mr Eden was in the best possible humor. His employer—he was junior clerk to a merchant firm in the city—had that day taken him confidentially aside and announced their determination to elevate him to a higher post, and increasing his salary 70*l* annually. He could therefore, bear to wait complacently aside, for his supper. He would run to the nearest tavern for half a pint of the best Scotch whiskey to drink his employer's health. Mrs Eden had no objection to whiskey—and the sausages would be ready by the time he was returned, and had got his house coat and slippers on. Meanwhile, the little hungry girl was dismally sobbing in her cell at the station-house.

'By the by, my dear, said Mr Eden to his wife after supper, 'when I stopped into Bulrush's for that loaf, he was just giving a miserable child into custody for attempting to pass a bad sixpence—plenty of base morey about—the third bad sixpence offered at Bulrush's to-day. You must be careful of the silver you get in change at the shop.'

"Three bad sixpences in one day! What sort of a child was it!"

"Oh, a little old fashioned beggarly looking little thing, with a care worn, old-looking face. The policeman knew her well—an old hand at that sort of thing."

"It was a girl then—what sort of bonnet had she on?"

"Bonnet—I—I don't know whether it was a bonnet or a hat—it was squabbed out of all shape. To me she looked more like a boy than a girl."

"How old do you think this girl was?" said Mrs E., following up the thread of her own reflections.

"Any age between six and fourteen. You seem concerned for her, my dear."

"Concerned! how absurd. Your pipe is on the side board. I'm going out a shopping. I've got a few things to get in for to-morrow. If the baby wakes—

"You ain't going out to-night, my love," said Mr Eden.

"Yes. I must go. We shan't have a candle in the house when that is burnt out."

"You may bring in some tobacco. Stay—you may buy me two segars, Mrs E.—old Cubas they are three half pence each, my love."

"Two old Cubas—I won't forget."

She had hastily equipped herself in shawl and bonnet while she was talking, and only lingered to bid her husband listen for baby's waking—ere she set her nimble feet on the pavement, and turned her face towards the baker's dwelling.—Within doors she only half guessed how cold it was without. The freezing wind came hard against her like a substance. The few persons abroad were wrapped to the teeth—except the poor—and God help them in all weathers! From the baker and his wife she could extract nothing concerning the child, save that she had tendered a bad sixpence, for which Bulrush was determined to punish her. The description of her person strengthened Mrs Eden's conjectures, and she repaired to the station house to see the child.

She had never been in a station-house before—nor had she ever set foot within a Police Court or Criminal Court. With humanity as it appears under the awful guises there set, she was unacquainted. The battered, brutal visages, she saw there confronted with the myrmidons of law—especially the defaced womanhood of those of her own sex who were under arrest, filled her with dismay and terror. She could tell her errand to the inspector only with great difficulty. The man was gentle for his office, and willingly acceded to her request to have the girl brought from the cells. Mrs Eden recognized her immediately, and the little girl knew her also.

"*You* gave me the sixpence—indeed—I didn' know it was a bad 'un. Let me go home to my father," sobbed the child.

"I did indeed give her a sixpence only a few minutes before she was given into custody, said Mrs. Eden."

"If the tradesman chooses not to appear against her, she will be discharged tomorrow by the magistrate," remarked the inspector. "You had better talk to Bulrush, Ma'am."

"Can the child go with me to the shop'" inquired Mrs. Eden.

"No—but if after examining the sixpence, you are satisfied that it is the coin you gave her, and the baker will withdraw his charge, I will act upon my own responsibility, and let her go," replied the man.

Mrs. Eden had already seen the coin, but was unable to swear that it was the gift she had bestowed on the little beggar. She was a lover of truth. But the appealing face of the meagre child sorely tempted her. And, moreover, she felt almost confident that it was the sixpence she had picked up and deposited in the pill-box. Sould she stretch a point, and say she was *quite confident* about the indentity of the coin? Certain moral scruples beset her mind, but another glance at the child's face quieted them. God's gospel of truth was written in those lineaments—as far as the sixpence was concerned—as certain as the bright sun was itself a true thing, created by the Author of Truth. She said she *was* confident and would swear if they required her. So the inspector sent a policeman to fetch the baker.

The end of it was that the sour baker, who, as Twelfth Night was drawing nigh, was deep in cakes and had had his time fully occupied, was glad of an excuse for escaping attending on the police court on the morrow, and freely consented to take Mrs. Eden's explanation of the matter. The child was therefore set at liberty, and went to her miserable home—carrying a quartern loaf, and some ready cooked meat, and a few little "grocery things"—Mrs. Eden's gifts—for as she said to the baker's wife, "I cant help being kind to very little children, when they come to beg—'tis a weakness but I can't help it."

Mrs. Eden slept soundly that night, and her repose—she told me this herself—had no reference, whatever to Eden's elevation, and the annual addition of seventy pounds to his salary.

THOMAS CLARKSON.

The peaceful termination of a life crowded with unremiting efforts and brilliant successes in the cause of justice and humanity, and protracted far beyond the period at which life usually ceases to be a blessing, can, indeed, scarcely excite any feelings of poignant regret, except within the circle of immediate personal friendship and affinity; and even the sorrows of personal attachment must be largely qualified by that sober and tranquil satisfaction with which we view the harmonious completion of a noble and beneficent career. A ripe fulness of years and honors, which the hand of death does but consummate and crown, is a spectacle too grateful to the moral sense to call forth the sentiments or the language of mere grief; and sixty years of unwearied and triumphantly successful service in the most glorious of causes have placed the departed philanthropist beyond the range of the ordinary regrets elicited by a good man's death. The name of Thomas Clarkson has long since become historical—high among the highest of those which head the successive chapters of national or universal history. His death is but a memento that more impressively reminds us of what we owe to his life, and fixes our regards, with a more solemn earnestness, on those labors on which time and nature have set their final seal.

Of a life whose moral grandeur and external public results have consecrated the name of Thomas Clarkson for a brighter and more enduring fame than after ages will award to the most successful warrior or statesman of his generation, it is difficult to speak fitly within the limits to which we must now restrict ourselves. The leading events of the deceased philanthropist's career we have recorded, for those of our readers who will naturally desire to refresh their knowledge of the dates and details of a struggle which in all except its great and permanent results, has long since faded into the past. But how to sum up the moral significance of an activity so fruitful, and a character so energetic and commanding—a character, too, which, by its very simplicity, almost precludes that sort of analytical commentary usually invited by the death of a great man!

Perhaps we cannot more truly and characteristically indicate the place which Thomas Clarkson will hereafter occupy in the ethical judgment of mankind, than by pronouncing him the noblest type and representative of that spirit of organised moral and religious effort for philanthropic objects, whose extraordinary development within the last half century—mainly in consequence of the impulse first given by Clarkson and his co-adjutors—constitutes a social revolution more important than dynastic change itself. The overpowering force and singleness of the moral element of Clarkson's being, eminently qualified him, not only to do the work, and reap the honors, of that species of moral apostleship to which, from earliest manhood, he was irresistibly impelled, but kept him through life singularly exempt from the errors and extravagances into which this mode of activity is too apt to degenerate. His whole being and doing may be said to be epitomised in the youthful impulse that constituted his first inspiration. That intense and all-consuming moral earnestness which spoiled a hardly-earned gratification of literary ambition, and made college successes and honors the occasion of an unbearable mental anguish and constrained the triumphant literary aspirant to gird himself to a life-long struggle with the hideous realities which had formed the subject-matter of an honorable intellectual pastime, sustained itself in all its freshness and purity to the last. The unsleeping vigilance, the unsparing self-sacrifice, the courageous self-exposure to an obloquy that more than once brought him on the very verge of literal bodily martyrdom, and the indefatigably laborious and painstaking industry with which Clarkson began, carried on, and ended his war against a gigantic public wrong, that seemed, when he commenced, as solid and rooted a fact as the British monarchy itself, were but the varied and prolonged expression of that exquisitely sensitive moral truthfulness which rendered the composition of a prize essay on iniquity and cruelty an intolerable mental torture. It strikingly illustrates the unity of a mind and life absorbingly devoted to the task of studying the details of social wrongs, with a view to their redress, that the latest hours of the philanthropist's conscious existence were occupied with schemes for the correction of evils in the condition of merchant-seamen, with which his earlier labors in the anti-slavery cause had incidentally made him acquainted.

He is gone from among us; but his work, and the spirit in which he worked, live after him. The idea of the solitary and agonised student has grown into fact, and moved the world, and written itself ineffaceably in the codes of nations; and the faith in whose strength he worked and waited may assure those who come after him that the eventual universality of the triumph of justice and humanity is already decreed by a Providence which apportions the moral successes of nations, as of individuals, to the simplicity and fidelity of their allegiance to moral principle.

[Morning Chronicle.

WOMAN'S KINDNESS.

F. Grummet, member of Parliament, relates the following incident which occurred while he was passing through a village near Rochefort, (France), as a prisoner under a military escort:

I had obtained a fresh supply of canvas for my feet, which were much blistered, and extremely sore; but this soon wore out, and I suffered dreadfully. About noon we halted in the market place of a small town, bearing every mark of antiquity—I think it was Melle—to rest and refresh. To escape the sun, I took my seat on an old tea chest standing in front of a huckster's shop, and removed my tattered mocassins. While doing this, an elderly lady came out of the shop, accompanied by a young girl very prettily dressed, and "Pauvre garcon!" "Pauvre prisonnier!" were uttered by both. The girl, with tears in her eyes, looked at my lacerated feet and then, without saying a word returned to the house. In a few minutes she re-appeared; but her finery had been taken off, and she carried a large bowl of warm water in her hands.

In a moment the bowl was placed before me; she motioned me to put in my feet, which I did—and down she went upon her knees, and washed them in the most tender manner. Oh, what a luxury was that half hour! the elder female brought me food, while the younger, having performed her office, wrapped up my feet in soft linen, and then fitted on a pair of her mother's shoes.

"Hail, woman, hail! last formed in Eden's bowers,
'Mid humming streams, and fragrance breathing flowers,
Thou art, 'mid light and gloom—through good and ill,
Creator's glory—man's chief blessing still!
Thou calm'st our thoughts, as halcyons calm the sea;
Sooth'st in distress, when servile millions flee;
And oh! without thy sun-bright smiles below,
Life were a night, and earth a waste of wo."!

During the process above mentioned, numbers had collected round, and stood silently witnessing so angelic an act of charity. "Eulalie" heeded them not; but when her task was finished, she raised her head and a sweet smile of gratified pleasure beamed on her face. [English paper.

CLAIMS OF THE SABBATH SCHOOL.

I cannot in this connection forget the claims of the Sabbath School. This is peculiarly the nursery which the church must cultivate. The pastor ought not, and absolutely cannot, in his other Sabbath-day duties, devote much attention to the Sabbath school. To this work the church should consecrate its best energies. There are few spots on this globe where this labor is more imperiously demanded than here. Many of the lads, now thronging our streets, are, for the time being, essentially fatherless. Thousands of miles of stormy ocean, and weary months and years, separate the father from his bereaved family. O, how many an anxious father is now tossed upon the bosom of the Pacific, with heart more restless perhaps than the heaving billows which are his home! His tempest-tossed-ship, and the midnight storm, could divulge many a secret of his frequent anguish, as he reflects upon his children, growing to maturity, deprived of a father's care. Yes, many prayers have ascended from lips perhaps all unused to pray, as the anxious parent, true to nature's instincts, in darkness and tempests is compelled to think of his loved and long-lost home. The last words which a departing father uttered to a teacher of this Sabbath school, as he unfurled his sails for his long, long voyage, were, "Take care of my boy." And think you that father forgot his boy, as he passed the blazing line, as he doubled the stormy cape, as he pursued for months and years his gigantic game over the illimitable ocean? Absent fathers, we will not forget your children. We will love them, and watch over them, and plead with them, and do all we can to train them up for usefulness and for heaven. [J. S. C. Abbott.

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In our Shawl Room will be found every variety of Long and Square Shawls, new patterns.

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Reference is permitted to the following gentlemen in Boston:—Samuel Greele, F. O. Watts, Francis Fisher, W. W. Clapp, Joseph Breck, George Howe, J. L. L. F. Warren, Levi Parker, Wm. J. Adams, Wm. D. Swan and David Reed; Drs. A. Ball, John Homans, J. V. C. Smith, and Rev. F. D. Huntington; Dr. Edward Jarvis of Dorchester, and Hon. Samuel Hoar and Joseph Barrett Esq. of Concord.

CHARLES W. GOODNOW.
Concord, Mass., Jan. 15, 1845. ostf j24

CHURCH ORGANS. Societies or Committees about purchasing Organs are invited to call at our Manufactory, on Causeway, opposite Nashua st., Boston, where they will find new and second hand Organ constantly on hand.

Our arrangements are so complete that we can finish or build instruments of any size at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.

We would refer to the large Organ lately built by us in the Rev. Dr. Beecher's Church, Salem street.

Professional reference of the first authority.
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WANTED, to supply files, a few copies of the Christian Register of June 6th. Subscribers who have no further use for that number will do the publisher a favor by sending it, by mail, or otherwise, addressed to "Christian Register, Boston." jy11

FLINT'S GEOGRAPHY. The History and Geography of the Mississippi Valley; to which is appended a Condensed Physical Geography of the Atlantic United States, and the whole American Continent; second edition; by Timothy Flint, author of "Recollections of the last Ten Years in the Mississippi Valley."
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BATES' PATENT
Sliding Top Chamber Shower Bath.

THE subscriber respectfully informs the public that he continues to manufacture and has on hand a large assortment of the above celebrated CHAMBER SHOWER BATHS; he will finish them to suit the taste of the purchaser. From numerous recommendations, the following are selected:

[From Dr John C. Warren, Hersey Professor of Anatomy and Surgery in Harvard University.]

At the request of Mr Bates, I have examined his Chamber Shower Bath. It appears to me to be the most convenient portable shower bath I am acquainted with, for it is light, neat, and worked with very little trouble. This is an improvement which I am very glad to see, because I consider the external application of cold water to be a practice highly useful, and even important to most individuals.

The daily washing of the body serves to remove the cuticle which is constantly forming on the surface of the skin, and thus purifies it, and leaves its pores open for the discharge of those fluids which the preservation of health requires. Another great advantage is, that the sudden application of cold water in this mode to the surface of the body produces a bracing effect on the internal organs, particularly those of digestion.

The introduction of these baths into public hotels would be, in my humble opinion, one of the greatest additions to the comfort of travellers, and their general use in private families would add much to the health of our whole population. JOHN C. WARREN.
Boston, April 2, 1845.

[From Dr. Geo. Hayward, Professor of the principles of Clinical Surgery in Harvard University.

Sir,—Having seen in operation, and examined the Chamber Shower Bath of Mr Bates, I take great pleasure in expressing my approbation of it. Frequent bathing is so necessary to health and comfort, that I am glad an apparatus has been constructed by which a person can take a shower bath in his own chamber with very little inconvenience. The bath of Mr Bates I think well adapted to the end proposed, and hope it will come into extensive use. GEO. HAYWARD.
Boston, April 7, 1845.

[From Dr. J. W. F. Lane.]
Boston, March 1, 1845.

The functions of the digestive apparatus and of the skin are so intimately connected, that the disturbance of the former frequently results solely from impediments to the due discharge of the duties of the latter. From attention to cleanliness of the whole surface of the body, and from a want of more frequent general ablution, the minute pores of the skin become blocked up, so that the proper evaporation can no longer take place. To obviate these difficulties, and the diseases originating from them, no measure is perhaps so well adapted as the shower bath, properly regulated.

The patent Bath of Mr Bates, manufactured by L. V. Badger, is an article not only well adapted to all the cleanly purposes of the body, but so combines neatness and elegance as to be an ornament to any chamber,—the day cannot be far distant, when it will be deemed essential to furnish the dressing room with one of these, as it formerly was with the wash-basin, and the advantages to the health resulting from the change, will soon make themselves apparent.

J. W. F. LANE, M. D.

[From the Hon Harrison Gray Otis, Boston.]

Mr. L. V. Badger: Sir,—In reply to your note, I am quite ready to say, that I have used your Vapor Lamp, in connection with a chair and curtain, which was originally furnished with a spirit-burner, and that I prefer ours altogether, as it may be placed at a distance from the other apparatus with perfect safety.

I am respectfully yours, &c.
H. G. OTIS.

[From H. G. O. Colby, Judge C. C. P., New Bedford.]

Mr L. V. Badger: Sir,—I have used one of your Patent Shower Baths for nearly a year, and take much pleasure in recommending it to the public. After I had given it a fair trial, I was so impressed with its usefulness, that I took special pains to speak of it to persons of my acquaintance, many of whom have purchased the article, and recommend it in the highest terms. My family would be willing to part with many articles, which are commonly considered of prime necessity, rather than relinquish their shower bath. If every householder could be induced to purchase one, we should hear less of those terrible pulmonary complaints, which are the scourge of New England.

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Hon Josiah Quincy, Jr., Mayor of Boston.
Rev Francis Parkman, Boston.
Professor Felton, Harvard College.
Dr John C. Warren, Boston.
Dr Winslow Lewis, Jr. do.
Dr John Homans, do.
Dr J. W. F. Lane, do.
Professor Greenleaf, Harvard College.
Charles Sumner, Esq., Boston.
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Dr G. H. Lodge, do.
Rev John Pierpont, do.
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